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THE
STRANGERS'
EAST INDIAN GUIDE
TO THE
HINDOOSTANEE ;

OR
GRAND POPULAR LANGUAGE OF INDIA,
(IMPROPERLY CALLED MOORS.)

BY
JOHN BORTHWICK GILCHRIST, ESQ. LL. D.

AUTHOR OF THE HINDOOSTANEE PHILOLOGY,
INDIAN MONITOR, &c. &c. &c.

" EX MINIMIS INITIIS MAXIMA."

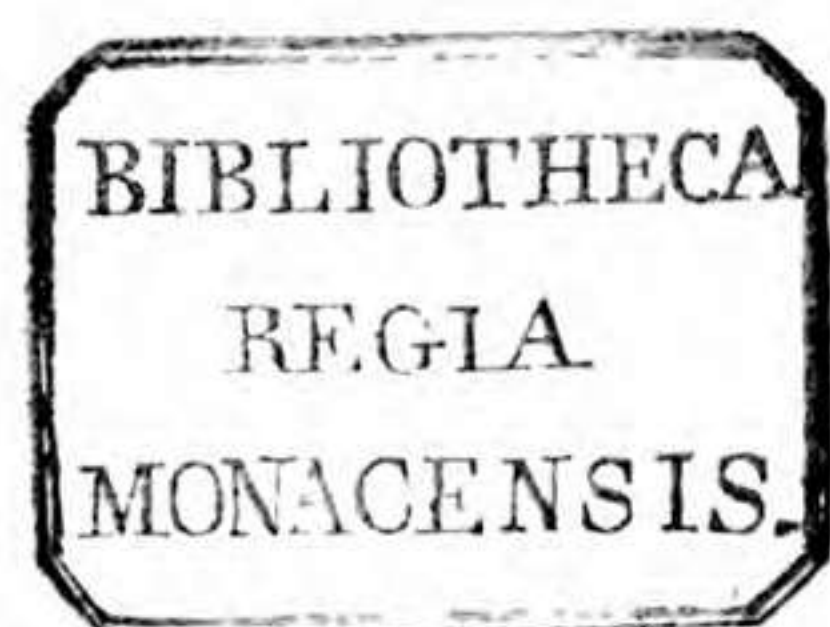
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1808.



DEDICATION

TO

THE FIRST EDITION.

TO

GEORGE HILARO BARLOW, ESQ.

MEMBER OF THE SUPREME COUNCIL OF FORT
WILLIAM.

SIR,

IN the course of twenty years experience and observation, as I have not met with one individual so critically versed in the grammar and pronunciation of the Hindoostanee language as yourself, nor so perfectly convinced of its utility and importance to the Honourable Company's service, the present dedication is rather an act of justice to your talents, candour, and

discrimination as an Oriental scholar, than the effusion of a mind penetrated, as mine is, with a due sense of your high character and moral worth as a man. If under your auspices the Indian Guide ever acquire that circulation and popularity, for which it is expressly designed, I shall congratulate myself on the selection of a name which combines example with precept, to recommend this little performance to the attention of that public, of which the majority will recognise in this address the genuine dictates of conviction and truth alone, from their own immediate knowledge and estimation of your character.

I have the honour to be,

SIR,

Your most obedient,

humble servant,

JOHN GILCHRIST.

CALCUTTA, July 15, 1802.

ADVERTISEMENT

TO

THE SECOND EDITION.

THE rapid sale of an edition of the “Stranger’s Guide,” consigned to the Publishers from Bengal, has induced them to prevail on the learned Author to reprint the work in the present form ; it being the plainest introduction to the knowledge of Hindoostanee ever published, and most particularly useful to writers, cadets, and gentlemen, on their voyage to India.

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PREFACE.

Nothing can be so discouraging to the student of a living language in this country, as the chance of being, by future proficiency therein, under the disagreeable necessity of unlearning whatever pronunciation or lessons he may have acquired at the outset of his oriental career. Few of my readers, who are in the smallest degree acquainted with Indian affairs, need now be apprized that they will be exposed to the irksome situation I have just stated, provided they still prefer to this little volume the inaccurate and inadequate performances of my predecessors, as their guides to the Hindoostanee tongue. To them we may apply the following lines with great propriety :

*Aut inertes, aut insani, aut quibus egestas imperat,
Qui sibi semitam non sapiunt, alteri monstrant viam.*

That it is as easy to learn at first the polished and grammatical style of any speech,

as it can be to acquire its corrupt and barbarous idiom, is a fact which will stand the test of every person's experience through all quarters of the globe, and in none more satisfactorily than among the various nations of Hindoostan. It is true, that such a jargon, as the intelligent writer, quoted in page 8th mentions, may be acquired very imperceptibly, though in reality the trouble is not less in doing this, than the small portion of manly exertion which is requisite, when properly directed, to attain so useful an object as the Hindoostanee language.

The late philological performance of a Mr. Lebedeff, who sojourned as a musician for some years in India, hath, by its appearance in this hemisphere, stamped a real value on Hadley's labours, for he may now comparatively be termed a classic in *Moorish* lore, by the acquisition of a second in that department, much more pernicious to learners than the principal ever could have proved at any period of his reign. It is a melancholy reflexion, that a space of thirty or forty years has rather heaped error upon error in the Hindoostanee publications from the London press, than

evinced the smallest tendency to eradicate them entirely. The presence of a Hindoostanee *Moonshee*, even in the metropolis, has apparently produced as yet no other than the preposterous effect of prefixing to the corrupt dialect of that most useful language, a Bungalee alphabet, although we are informed in the same breath by Hadley's editors, that there is little or no affinity between these two dialects. This, however, is nothing to the discordant medley of Oriental tongues, prepared by Mr. Lebedeff for the instruction of his readers, who will find, by a few months residence in this part of the world, that all their previous labour and pains to acquire its languages by his aid, have proved wholly in vain. To obviate as soon as possible, to the utmost of my ability, so serious and galling a loss of time to my countrymen on their way to India, I have been once more induced to devote my leisure hours to their service. Having the fullest conviction, that no future stage of their progress will afford them cause to upbraid me with the charge here preferred against other authors, for that ignorance and incapacity which are still so evident in all the

successive attempts at a grammar of the grand popular speech of Hindoostan, I can surely feel no hesitation to express my sentiments accordingly,

Feliciter is sapit qui periculo alieno sapit.

The experience of my friends, as well as my own observations, hath fully convinced me, that in a climate like India, we cannot at starting sufficiently shorten and smooth the road to the acquisition of its most useful tongue, I have therefore submitted this abstract to the suffrages of an indulgent public, but with no intention of entering the lists as an author against Mr. Lebedeff, or any such writers, whatever I may do with more creditable opponents. That there are many very respectable individuals, whose stay is too transitory, or whose duties are too laborious and important in India, to admit of other than desultory study, is a truth which every one must allow, as well as the necessity for such persons still possessing a certain knowledge of the Hindoostanee or current tongue. For people in either of those predicaments I may safely recommend these sheets, as they deviate very little from the grammatical rules

observed in my larger works, which many persons cannot always refer to or employ. This advice is offered in the conviction, that the present introduction is on the whole much easier and plainer than any thing yet published on the colloquial speech of India. To superficial students, whose ears cannot accurately discriminate sounds, a reversed vocabulary would rather prove embarrassing at first than useful, it has therefore been omitted, because when leisure, duty, interest, or inclination stimulate any learner's exertions farther than this preliminary step, he will not hesitate to furnish his library with the large Grammar and Linguist, and apply to them with the best effect accordingly. To insert the oriental letters in a scheme like this, would at once defeat the very object of so small a performance, and render it nearly as discouraging, from the intricacy of its character, as a complete Hindoostanee grammar has hitherto been deemed tremendous by its bulk alone. In the multitude of counsellors there may be safety, when these are duly qualified to offer the advice required ; every stranger, therefore, will do well before he follows any, relative to his

own application to the languages, to ask his advisers to translate the following easy sentence in the Hindoostanee or popular language. “Hindee zuban murboot toom seek, ho to seek, ho, pur myn ne aj tuluk yoon hee seek, hee hy.”

If this be readily complied with, by furnishing a translation and analysis in writing, the new comer ought implicitly to follow the plan his friends may lay down for the future prosecution of his studies, otherwise he should hesitate, and advert to the fate of the blind leading the blind in any pursuit whatever. At all events, good reader! my solicitude at the very commencement of your literary labours in this country is so far pardonable, as I honestly wish you should trust *neque cæcum ducem, neque amentem consultorem*, in all important matters of this kind.

Were the learner to task his self every day with one page of the Vocabulary, he would soon be master of the whole by heart, and by acquiring only those words first which occur next to the English, he would very quickly lay in a stock of the utmost consequence to a beginner. When these objects have been attained, the mar-

ginal spaces may be appropriated solely to encrease the original store, or to a reversed scheme of the whole, including such remarks and observations, as the learner's progress may enable him occasionally to make on the subject of his studies. As he proceeds, his labour will be smoothed by the pleasing conviction, that almost every word acquired from these sheets may be brought to the profit side of his account at once, without the smallest apprehension of being constrained by experience to insert many items to the score of loss, as he must inevitably do with the most of his acquisitions from Hadley, and others of that stamp.

On the theme of this small work, I feel particular satisfaction in subjoining the following extract from the learned and ingenious philological lucubrations of Mr. H. T. Colebrooke, in the 7th volume of the Asiatic Researches, page 223. “ On the subject of the modern dialect of Upper India, I with pleasure refer to the works of Mr. Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of *Hindoostan* and the *Duk, hin* ;

which is the common vehicle of colloquial intercourse among all well-educated natives ; and among the illiterate also in many provinces of India ; and which is almost every where intelligible to some among the inhabitants of every village.

“ Without passing the limits of *Hindoo-stan*, it would be easy to collect a copious list of different dialects, in the various provinces, which are inhabited by the ten principal *Hindoo* nations. The extensive region, which is nearly defined by the banks of the *Suruswutee* and *Gunga* on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains fifty-seven provinces according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances to be a variety only of some one among the ten principal idioms. Thus *Hindoo-stanee*, which seems to be the lineal descendant of the *Kanyukoobju*, comprises numerous dialects, from the *Oordoo zuban*, or language of the royal camp and court, to the *barbarous jargon which reciprocal mistakes* have introduced among *European*

gentlemen and their *native servants*. The same tongue, under its more appropriate denomination of *Hindee*, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabick, Persian, and *Sunskrit*, either pure or slightly corrupted, which they contain: and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect.” (1)

To enable the Hindoostanee student to judge and decide for his self as soon as possible, after his arrival in this country, I have here also deemed it my duty to insert the very judicious and irrefragable arguments in Mr. W. B. Bayley’s Collegial Thesis, just published, on the importance and utility of that language.

“ The language which in my proposition I have specified by the name of Hindoostanee, is also frequently denominated *Hindee*, *Oordoo*, and *Rekhtu*. It is com-

(1) The slight orthographical deviations, in a few words, from Sir William Jones’s plan to my own, will surely be pardoned here, as every author has the same right, on such occasions, to make free with mine.

pounded of the Arabic, Persian, and Sanskrit, or B,hak,ha, which last appears to have been in former ages the current language of Hindoostan.

“ Owing in some measure to the intercourse of the merchants of Arabia with this country, but more particularly to the frequent invasions of it by the Moosulmans, and their ultimate settlement in it, a considerable number of Arabic and Persian words became engrafted on the original language of the natives, and out of this mixture arose a new language, the Hindoostanee, like a modern superstructure on an ancient foundation.

“ By degrees it assumed its present appearance and estimation; and the court of Dihlee made choice of it, as the medium in all affairs depending on colloquial intercourse. Hence its influence gradually spread abroad so widely, that it became universally used in the courts of the Moosulman princes. Many of the native inhabitants also grew familiarized to it, and used it in all concerns, the validity of which did not depend upon written documents.

“ As the intercourse and communication of the Moosulmans with the natives of India was greater or less, according to certain circumstances and situations, the Hindoostanee naturally varied considerably, with respect to the prevalence of one or other of the languages composing it. This circumstance will sanction a division of it into three distinct dialects; namely, the pristine, or country; the middle, or familiar; and the learned, or court dialect; each of which are respectively useful in different districts, situations, and families.

“ In the first, or pristine dialect, there is a smaller admixture of foreign words; hence this is more nearly related to the original dialects of the country.

“ In the second, or familiar dialect, the number of foreign words bears nearly an equal proportion to the original ones.

“ In the third, or court dialect, Arabic and Persian words are by far the most numerous.

“ It is unnecessary for me to explain the various moral and physical causes, which have rendered the Hindoostanee less prevalent in some parts of India than in others,

since they must be evident to every reflecting mind. This circumstance, however, by no means invalidates my proposition; for although I can grant that particular dialects are spoken by the inhabitants of several districts and provinces of India, yet I assert, that none of them, taken individually, is so generally useful and necessary as the Hindoostanee. Nor will my assertion appear too bold, when it be considered, that however extensive a country may be, and how numerous soever the dialects spoken in it, still the language of its court and metropolis will always be most generally known and understood, and must of consequence be that most worthy of attention and cultivation by foreigners.

“ I shall now advert to a few arguments, which I trust will be convincing and satisfactory proofs of the truth of my proposition.

“ In the whole of the vast country of Hindoostan, scarce any Moosulman will be found, who does not understand and speak the Hindoostanee.

“ Every Hindoo also, of any distinction,

or who has the least connection either with the Moosulman or the British government, is, according to his situation, acquainted, more or less, with this language.

“ It is moreover the general medium by which many persons of various foreign nations settled in Hindoostan, communicate their wants and ideas to each other. Of the truth of this, indeed, we ourselves are an evidence, as are the Portugeze, Dutch, French, Danes, Aræbs, Turks, Greeks, Armenians, Georgians, Persians, Moghuls, and Chinese.

“ In almost all the armies of India this appears to be the universally used language; even though many of the individuals composing them, be better acquainted with the dialects peculiar to their respective districts.

“ Nearly from Cape Comorin to Kabool, a country about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in the Hindoostanee; and in many places beyond

the Ganges, this language is current and familiar.

“ An accurate knowledge of the customs and manners of a nation, depends principally on an acquaintance with its colloquial languages ; and in no country, perhaps, is this knowledge more essential, or a more desirable object of attainment, than in Hindoostan, the inhabitants of which differ so widely in religion, laws, customs and prejudices.

“ When the conquerors and rulers of a country are unacquainted with the current speech of their subjects, the natural consequences must evidently be injustice on the one part and disaffection on the other.

“ Although in the popular language of any country, there may be a deficiency of books of science, still that language is the most proper and necessary for conducting the affairs of civil government and commerce, of military as well as judicial concerns. I may here observe, that many centuries have not elapsed since the learning, laws, and religion of our own country were preserved and studied in a foreign

language; that language, however, has been superseded by the English, a sufficient proof that the current language of the country was deemed most worthy of cultivation and study.

“ Although the Hindoostanee language does not boast of very many prose compositions, or works of science, yet how many elegant tales and beautiful poems have been composed in it! How universally are commercial and military concerns, and even political correspondence of the highest consequence, connected with it, and carried on in it! And in this place, I may observe, that the instructions of the learned natives, and all their disputations and arguments on subjects of literature, are conducted in it; and that in every case, where a native of this country wishes either to compose or to dictate any thing to be written, he constantly arranges his ideas, and explains his meaning, in the Hindoostanee.

“ Lastly, a correct and general knowledge of this language greatly facilitates the acquisition of many others, and is the only mean by which we can effectually prevent injustice and imposition.

“ If the assertions which I have here made be founded on truth, what argument can be brought to invalidate my proposition? The conclusion from the premises is this; that to the merchant, the traveller, the civil and military officer, the philosopher and physician; in short, to every one who carries on concerns of any moment in India, the Hindoostanee language is more generally necessary and advantageous than any other; and on this account, it ought to be the most cultivated and esteemed.”

During the first six months residence in India, I have seldom known the attendance of a native teacher, or *Moonshee*, upon a scholar, produce much benefit; on the contrary, except in the mere pronunciation of a few letters, such interference generally does a great deal of harm. To those readers who will so far confide in my judgment, as to follow my advice, I shall candidly impart it by desiring them, in the above period to acquire, if possible, the difficult sounds from some of their well-informed European friends; and at the same time to make their selves complete

masters of every word and rule in this minute volume at least, before they sit regularly down to study the language with any Moonshee. Indeed, if they can prevail on their selves to include the Oriental Linguist, or Anti-jargonist, in this counsel, they never will have cause to repent such precaution, as it may save them much vexation, trouble, disgust, a great deal of time, and even some cash, on the score of native instructors, of whom not one in a thousand has sufficient ability and sagacity combined to conduct the studies of a new comer, with propriety and effect, in the Hindoostanee, or any other Oriental tongue. If the assistance, however, of such men be in the beginning unavailing and tormenting, the aid of those among them who have a smattering of English, is still more pernicious and delusive; every scholar, therefore, who intends ultimately to make his self a proficient in Hindoostanee, will find it his interest in many respects to believe, that I expect no adequate advantages, which can instigate me to mislead and deceive him in any pursuit of this kind, by communicating my undisguised

sentiments of these people, on the present occasion, and by deprecating all such premature equivocal aid accordingly.

CALCUTTA,
15th July, 1802.

TO WRITERS AND CADETS.

THAT gentlemen going to India, under the auspices of the Honourable East India Company, may not plead ignorance of existing regulations concerning their servants' acquirement of the oriental languages, the following extracts from the public orders of the Governor-General in Council at Bengal, are now laid before them.

*Fort William, Public Department,
Dec. 11, 1798.*

“ The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no civil servant should be nominated to certain offices of trust and responsibility, until it shall have been ascertained that he is sufficiently acquainted with the laws and regulations enacted by the Governor-General in Council, and the several languages, the knowledge of which is requisite for the due discharge of the respective functions of such offices: His Lordship in Council hereby apprizes the civil servants of

the Company in Bengal, that from and after the 1st of January 1801, no servant will be deemed eligible to any of the aforementioned offices, until he shall have passed an examination (the nature of which will be hereafter determined) in the laws and regulations, and in the languages, a knowledge of which is hereby declared to be an indispensable qualification for such respective offices.

“ The languages, a knowledge of which will be considered requisite in the several offices in the judicial, revenue, and commercial departments, are—

“ For the office of judge, or register, of any court of justice, in the provinces of Bengal, Behar, Orissa, or Benares, the Hindoostanee and the Persian languages.

“ For the office of collector of revenue, or of customs, or commercial resident, or salt agent, in the provinces of Bengal or Orissa, the Bengal language.*

“ For the office of collector of revenue, or of customs, or commercial resident, or agent, for the provision of opium, in the provinces

* It has been generally allowed, that a judge in Bengal should also know the local dialect of that province; nor can it be denied, that the collectors, &c. there, would be greatly benefited by adding the Hindoostanee and Persian to the Bengal tongue.

of Behar, or Benares, the Hindoostanee language.

G. H. BARLOW,
Secretary to Government."

To British Officers, and Gentlemen of every description, proceeding to India.

Since the above orders were published, a more regular System of Oriental Education has been adopted by the Bengal government for the civil and military establishments of Bengal, Madras, and Bombay, in all of which, the Hindoostanee (or Moors) has been justly considered an object of primary acquisition and importance, and taught accordingly to all writers and cadets on their arrival in India.

A knowledge of the Hindoostanee is not only essential for every stranger in British India, who must have a personal communication with the natives at large, but, moreover, paves the way for the speedy acquirement of the Persian and other oriental tongues, in that country, where alone they can be generally learned, as local classic languages, through the medium of the Hindoostanee, which is the vernacular speech of the people, and necessarily of all the Moonshees, or native teachers, in Hindoostan.

In the armies, maritime, and domestic affairs of India, no other language than the Hindoostanee is universally spoken or understood; nor is any other required from the cadets now studying it and tactics at the military academies, lately established in the three presidencies of Bengal, Madras, and Bombay.

As several modern and ancient tongues may be deemed both useful and ornamental to men of liberal education in Europe, the Sanskrit, Persian, Arabic, &c. will prove equally so in India; but it should always be recollected, that to every person there, the Hindoostanee is no less indispensable, than a knowledge of English evidently is to the inhabitants of the United Kingdom; and consequently should be treated as the most requisite qualification for gentlemen bound to the East Indies; because they will sooner or later find, that, comparatively, the learned languages are secondary considerations, which may be afterwards acquired in India, with greater facility, less expence, and much more effectually, than they can yet be attained in this country.

If the above reasoning be founded in facts, well known and established for some years past both at home and abroad, the public may reasonably hope, that the oriental departments of the civil and military colleges at Hertford and Marlow, will speedily embrace the Hin-

doostanee as an object of the first consideration to the students destined for India; since we must admit, that however learned our British judges, civil and military officers, might otherwise be, they would all prove now-a-days wholly unfit for their respective offices in our country, without an adequate knowledge of their mother tongue; and the Hindoostanee being exactly to India, what the English language is colloquially to the United Kingdom, or what the Turkish is to that empire, the inference is so very plain, that he who runs may read.

To students who wisely commence their oriental career with the grand popular speech of India, which has hitherto been very undeservedly superseded by the Persian, while degraded and misrepresented under the absurd term of Moorish Jargon, or Moors, all the Works enumerated in the Catalogue will necessarily prove of the highest utility and importance, either at their outset or progress through the most useful, to beginners, of all the Eastern tongues.

These Publications most essential are inserted first, that should circumstances render economy unavoidable, even in such purchases, three, four, or five only may suffice, till the student can in India more conveniently supply his self

with the rest, also procurable there, as they become requisite in the course of his more advanced studies, at his own expence, when not less willing, and probably more able, to defray every progressive charge of this sort.

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THE
OUTLINES
OR
FIRST PRINCIPLES
OF
HINDOOSTANEE GRAMMAR.

LETTERS.

1. **T**HE Roman letters in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scotch pronunciation; and in the most common unexceptionable combinations and sounds in our own tongue. The name of every letter corresponds, as far as possible, with its actual power, that the sound and sense may always prove reciprocal echos to each other, as in this way, hu, i, mu; wu, a, ru, come at once much nearer the words *him*, *war*, than our ridiculous aitch, eye, em, and double u, a, ar, ever can do.

2. The whole express individually *one uniform peculiar sound*, which neither *position* nor combination can *ever alter afterwards*, without some evident mark, or appropriate coalition, for the slightest apparent deviation from this rule, in the very few instances where any can possibly happen.

3. No *mute* nor superfluous characters ever occur *at the end*, nor in any other portion of a word, and two letters are seldom used to express a sound, which can be conveniently effected by one. There are in all 48 useful letters or sounds in this language, agreeably to the following sub-division of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples, the consonants are in general self-evident.

4. The names and powers of the various letters in the Hindoostanee alphabet, arranged on practical principles, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, are as follow :

PRINCIPLES.

3

I.	<i>cull,</i> u,	<i>kill,</i> i,	<i>so,</i> o,	<i>wool ;</i> oo.	Short vowels	4	
II.	<i>call,</i> a,	<i>there,</i> e,	<i>keel,</i> ee,	<i>cole,</i> o,	<i>cool ;</i> oo,	Long vowels	5
III.		<i>cowl,</i> uo,	<i>chyle,</i> y,		Diphthongs	2	
						— 11	
IV.	<i>hu, yu, —</i> h, y,	<i>nu, mu, lu, ru ;</i> n, n, m, l, r.			Semi-vowels and nasals	7	
V.	<i>su, shu, zu, zhu, chu, ch_hhu, ju, j_hhu ;</i> s, sh, z, zh, ch, ch _h , j, j _h .				Palatine-sibilants	8	
VI.	<i>bu, b_hhu, wu, pu, p_hhu, fu, vu ;</i> b, b _h , w, p, p _h , f, v.				Labials	7	
VII.	<i>ku, k_hhu, khu, qu, gu, g_hhu, ghu,</i> k, k _h , kh, q, g, g _h , gh.				Gutturals	7	
VIII.	<i>tu, t_hhu, tu, t_hhu, du, d_hhu, du, d_hhu ;</i> t, t _h , t, t _h , d, d _h , d, d _h .				Dental-platines	8	
						— 48	

which in the order of our Alphabet will stand so :

a, b, b_h, ch, ch_h, d, d_h, d, d_h, e, ee, f,
g, g_h, gh, h, i, j, j_h, k, k_h, kh, l, m,
n, n, o, o, oo, oo, p, p_h, q, r, s, sh,
t, t_h, t, t_h, u, uo, v, w, y, yu, z, zh.

5. U (ă) in *purdu*, a curtain ; a (ā) in *rat*, night ; e (æ) in *bed*, scripture ; y in *ysa*, so ; i in *mila*, found ; g in *gunge*, o ganges ; and perhaps a few others, are very liable to be misconceived by a mere English reader, who allows the delusive name of a letter like i as *eye*, or u as *you*, to mislead him from its short power of ă, ěe by not seriously attending to the fixed invariable sounds of such letters in 1, 2, and 4, which he must again study attentively,

before he attempts to derive any real benefit from the systematic and consistent plan adopted in this work.

VOWELS.

6. As there are five long vowels, the shorts would be of course in the same proportion, were not *i almost* exactly to both *e* and *ee*, what short *ă* or rather *u*, *o*, *oo*, are respectively to *a*, *o*, and *oo*, in our own and the Hindoostanee language, which, properly speaking, has no way of discriminating *o* and *oo* from each other. All intermediate vocal powers are left to the reader's ear entirely, the extreme long and short sounds only being inserted here.

7. Two combinations, viz. *ee*, and *oo* have but one sound each, though necessarily composed of two letters, and *o* is so very short, that I hardly know one instance in our language, except *no*, *so*, in common discourse and rapid utterance, pronounced as *no no*, *so so*, which can convey an adequate notion of this short sound to the English reader.

DIPHTHONGS.

8. *Ou*, *ow*, or rather *uo* is a proper biliteral diphthong, composed, as far as my ears can distinguish, of *u* and *o* in our own word (sound) *suond*, as they now stand, the former mode is a preposterous position of the letters, which shall no longer destroy the consistency of my scheme,

ou being in opposition to the true analysis u,o or ä,o, u,ö.

9. Though *y* be a single vowel apparently, it actually denotes the power of two, *u,e* or *u,i*, which pronounced rapidly in *dru,i* *dru,e* gives the *y* of *dry* in question, and amdirably confirms, in the oriental languages, the truth of the above opinion of *u,o*, being the compression of two distinct sounds, by a rapidity of utterance, almost into one, in the order now assigned them.

CONSONANTS.

10. Y, as a consonant, coalesces with all the vowels, itself excepted, in a peculiar way, whence the useful series *yu*, *ya*; *yi*, *ye*, *yee*; *yo*, *yo*; *yoo*, *yoo*; *yuo*, never *yy*, unless as a distinct vowel and consonant, on such occasions separated thus, *ty,yar* ready; *ry,yut* subject, &c. 17 (2). Its name as a consonant is therefore *yu* to distinguish it in the alphabet from *y* the vowel, or rather diphthong, apparently expressing *u,i*, *u,e*, or *u,ee*, occasionally, which, *u,e* in conformity to *u,o* I have often thought of preferring to *y*, did not the conveniency of the latter prevent me.

11. C never occurs but as a mere subservient

(2) To preserve the reference and connection between the principles, the reader will recollect to look at 17, and *vice versa* in all other cases, where this may prove requisite.

letter in *ch*, *i e*, *tsh*, in which also *h* is nothing else, though of great use as an independent sound elsewhere. This remark extends to *sh*, *zh*, *kh*, *gh*, likewise, the aspiration being completely obliterated in these compounds, for which we have not any appropriate characters in our alphabet; *d*, *t*, *r*, are very soft lisping letters, like those in *due*, *tube*, *rue*, being quite the reverse of *d*, *t*, *r* in 15.

12. The aspirated consonants will be readily acquired by the rapid and successive pronunciation of *abhor*, *adhere*, suddenly dropping the *a*, while repeating merely *b_hor*, *d_here*, but in *ch*, the learner must carefully recollect, there is no aspirate whatever, unless when written *ch_h*.

13. *Kh* and *gh* must be pronounced with that vibrative compression, which we generally use to discharge adhesive phlegm from the *throat*, or in gargling *it*, to which the Northumbrians, with those who are said to have a *bur there*, are subject in the pronunciation of *r* in *roll*, *butter*, *Rhine*; the last would in this way exactly express, in my opinion, the name of this letter in the Persian alphabet.

14. The *q* will be best attained, as I have often experienced, by lifting the root of the tongue slowly against the throat unruffled, in imitation of a deep liquid interrupted sound of

water guggling from a vessel, with a long narrow neck, or as some authors remark, *q* is similar to the cawing of a raven. *Qulum* a pen, is merely *kulum*, with the deep liquid *q*, never *kwulum*, with a servile *u* or *w* as in English.

15. The harsh dentals, *d*, *t*, are formed by striking the tip of the tongue forcibly more against the roof of the mouth, than the teeth, and *d* in this way often assumes the force of *ru* in *g_hoda*, pronounced harshly *g_hora*, a horse, and many other words. 11. Where *n* precedes *ch*, *j*, *k*, *g*, *t*, and *d*, it is exactly such a nasal as we have in words like *sunk*, *sung*, *sand*, *change*, and therefore requires no orthoepical mark here, though particularly discriminated in the Nagree. The *n* always denotes an approximating power to the French well known nasal in *sans*, *bon*, *soin*, when followed by *b*, *p*, and is generally converted, as in our language, at once to *m*, for it is almost impossible to pronounce *n p* otherwise than *m p*, in *sanp*, *samp*, a snake, &c. The italic *n* denotes the true nasal in *myn*, *I*, *men*, *in*, &c. 17.

ARBITRARY MARKS.

16. The diæresis, when used, prevents the combinations *ee*, *oo*, *kh*, *ya*, &c. being confounded with *e_ie*, *o_io*, *y_ia*, *s_ih*, *z_ih*, *k_ih*, *g_ih*,

as distinct letters or aspirates formerly stated, which, occurring contiguously without this mark, might all be very ambiguous and troublesome to the scholar. The hyphen - is often employed to separate the radical from the adventitious portion of words, and will thus be of great use in the Vocabulary.

17. When *y* precedes another vowel, without the diæresis, it becomes *ipso facto* a consonant, whence *ya, yo, &c.* are not *y,a, y,o,* by analysis *u,e,a, u,i,o,* but the *ya, yo,* of *yawn, yoke.* 10. Wherever examples are met with wholly in italics, which thus render the discrimination of *oo, o, d, t, r* or *n* troublesome, these will occur in Roman letters *pro loco et tempore* with due effect, as in the names of the letters under 4, viii, and the example *g,hoda* in 15.

SYLLABLES.

18. The number of syllables in any word commonly depends on its number of vowels, thus *a,e,a* came; *sa,e,u* shade; *ma,e,u* substance, have no less than three, according to the system adopted here; it must be confessed, however, that such vocal combinations, in accurate oriental writings, are apt to be written, and in pronunciation to be coalesced into *a,ya, sa,yu, ma,yu,* in some instances very inconveniently, for the obvious inflexion of words like *beebee-on, ladies; lurkee-on, girls;* should

they become *beebyon*, *lurkyon*, as in rigid orthographical pronunciation, they probably ought.

19. When two consonants intervene between two vowels, they are commonly divided, but should one only occur, it is given to the last vowel, *bud-lee*, change: *pa-nee*, water: *Sree*, master; *swamee*, a lord; *pran*, life; *gurm*, warm; *usl*, origin; *fusl*, season, have their consonants pronounced as in similar words with us; but these nevertheless often admit of an intermediate short vowel, so *puran*, *gurum*, *usul*, &c.

THE NOUN.

THE ARTICLE.

20. The articles *a*, *the*, as in Latin, are commonly inherent in the simple noun, *kitab la*, *o*, may signify, according to circumstances, either bring *a* or *the book*.

21. *Ek*, *one*, sometimes *ko ee*, *any*, express the indefinite, *a*, *an*; and *woh*, *he*, *she*, *it*, *that*; *yih*, *he*, &c. *this*; *hee* or *ee*, *very*, the definite article *the*. In Arabic words, *ul* is used, as *ul-qoran*, *the koran*.

DECLENSION.

22. Nouns are declined like those of both ancient and modern languages, on the twofold principle of inflections and postpositions

combined in one, which still exists among our pronouns *I, me; thou, thee; he, him*. The necessity of the inflection or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like—*of a man, to a man, from a man*, can give no adequate idea of pronominal inflection in that tongue.

23. Particles termed, from their apparent preposterous situation, *postpositions*, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflection, as our—*of him, to him, from thee; never—of he, from thou*.

24. Except the *nom. gen. and voc.* the number and names of the various cases depend entirely on the nature of the postpositions, which the learner may subdivide into objective, dative, locative, social, instrumental, ablative, causal, communicative, &c. thereby forming as many cases as he pleases, in the true spirit of logical subdivision.

25. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but *ka, of, 's*, which last is by far the most convenient as the possessive or adjective form, in almost all translations from the Hindoostanee.

26. The *postposition* *ka*, *of*, *'s*, has not only all the governing qualities of *one* in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connection between genitive and adjective forms in most languages. As an adjective affix, which every scholar should consider it, *ka*, *ke*, of the masculine, inflection, and plural, becomes in the feminine *kee* for both numbers, without any further inflection, 28.

27. *Ka* followed by a *masc. sing.* noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, *uorut ka beta*, a woman's son, *ke*, is the same in its inflected or plural state, *uorut ke bete ka*, a woman's son's or *of* a woman's son, *uorut ke dus bete*, a woman's ten sons.

28. *Kee* is the foregoing genitive sign preceding a *sing.* or *plural* feminine noun in every case, *murd kee betee*, a man's daughter; *murd kee betee ka beta*, a man's daughter's son; *murd kee dus betee*, a man's ten daughters, *yih kam kee kitab hy*, this is a book *of* use, or a *use-ful* book; *woh kooch, h kam kee nuheen*, that is not *of* any use, or is a *useless* book, 37.

29. The postpositions are simple and compound, the first require the mere inflection of a noun, while the second govern its inflected or feminine genitive. The simple hardly ex-

ceed twelve in number, but the compounds are many, as may be seen in the *Anti-jargonist* or *Grammar*.

30. *Ka*, *of*, 's; *ko*, *kune*, *to*, *for*; *se*, *sitē*, *from*, *by*, *to*, *with*, *on*; *pur*, *on*, *at*; *men*, *in*, *at*; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary *sat_h*, *with*; *pas*, *near*; *tu_{een}*, *to*, *for*; *waste*, *for*; *age*, *before*; *hat_h*, *hand*; *mare*, *through*, *from*; *lee_c*, *khatir*, *for*, are generally nouns, adjectives or verbs, which require *ke* or *kee* between them and the noun, as by 29 and 34.

31. *Raja-ka*, *of* a prince, or a prince's; *raja_{on}-se*, *from* princes; *raja_{on} ke hat_h*, (with verbs of selling) *to* princes, and *raja-ke sat_h*, *with* a prince, ought now to demonstrate the difference of simple and compound postpositions, because the last example, including all such, is merely elliptical of *raja_{on}-ke sat_h men*, *in* princes' company, or *in the company* of princes, *sat_h* in reality meaning *company*, as *sat_{hee}* does *a companion*.

32. Almost every word which terminates in *e* may be considered as inflected from *a*, the postpositions therefore that end in *e* are generally mere inflections; *raja ke*, *age*, *before* the prince, when analysed, is *raja ke age men*, *in front of* the prince, *aga*, being a noun which signifies *front*, *van*, *forepart*, &c. *g_{hur} ke*

peech, he, behind the house, or in the house's rear.

33. Simple postpositions seldom govern the inflected genitive, 56 ; but compounds frequently require the mere noun or inflection only, the intermediate *ke* being dropt, *raja pas*, near a prince ; *raja on age*, before princes.

34. When the compound postposition is otherwise a feminine noun, like *turuk*, manner, way ; *khatir*, sake, for ; *turuf*, side ; *nisbut*, relation ; the intermediate *ke* becomes *kee*, *raja kee khatir* (ko), for (the sake of) a prince ; *lurkee kee turuk* (men or *se*,) like a girl, on the very same elliptical principles as 32, because were *men* or *se* added to the last example here, it would be just—in a girlish way, or in the manner of a girl.

35. Although strictly speaking, Two or three Declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to One, because all feminines, and every noun which does not end in *a*, *u*, with many that do, are declined like *raja*, a prince, or princes ; thus,

SINGULAR.			PLURAL.		
N.	—		—		
G.	} <i>raja-</i>	{ <i>ka, of—</i> <i>ko, to, or for—</i> <i>ko, —</i> v. N. <i>se, from-with-by--</i>		{ <i>ka, of—</i> <i>ko, to, or for—</i> <i>ko, —</i> v. N. <i>se, from-with-by—</i>	
D.					
A.					
V.					
A.					
		a or the prince.			princes.

36. Most nouns in *a* and *u*, instead of being indeclinable in the singular, and preserving these finals in the plural, substitute *e* for them in the first number, and nominative plural, but drop them entirely in every other case of the last number, whence we might also say *raje ka*, of a prince or a prince's; *raje se*, with a prince; *raje*, princes, *raj-on*, *ko*, to princes, &c. with equal propriety.

37. The inflexion differs from a case by springing at once from the noun's self, whereas a case generally requires, particularly in the *plur.* or where the *sing.* is declinable, not only the inflection, but a postposition also as exemplified repeatedly above. When words are feminine and terminate in *ee*, they assume *an* in the nominative plural, all other feminines take *en*. *Betee-an*, daughters, *kitab-en*, books, but these affixes *an*, *en*, are often dropt, especially when numerals denote the plural, as in 28.

38. All the postpositions have a variety of meanings, which the learner ought carefully to recollect, as he may often meet with *se* and others signifying *from*, *with*, *to*, *by*, *at*, *on*, &c. according to various circumstances, which cannot be adverted to in a work of this kind. *Yuhan*, *yihan*, *eehan*, *ihan*, *here*, and *wuhan*, *there*, as adverbs or nouns of place, also require *ke*, they commonly denote our 's and

the French *chez*, discriminating *this* and *that* abode, when a person has two. Sahib ke yuhan, ja, o, sahib ke wuhan nuheen, go to the Gentleman's house here, not there.

39. The *voc.* is like the *nom.* and in the *sing.* commonly requires the signs *u, e, e, he, ure, uree, o*, like ours prefixed, but in the plural the *o* is generally affixed, while *re, ree* sometimes also occur so in the singular even, as *u, e bap!* or *bap re!* o father, *bap re bap, o father father!* *ma ree ma, o mother mother!* *yar-o, o friends!* *raja-o or rajo, o princes!* The *accus. post.* is often omitted, and has with us no meaning, *lurkee (ko) mut maro*, do not beat (to) the girl.

GENDER.

40. Males and females are naturally masculine and feminine, *whatever* their *terminations* may be; *ee, t, sh*, are in general feminine, while *a, u*, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar, and Dictionary.

41. Feminines are formed from masculines by substituting *for*-or adding *ee, in, un, nee, &c.* to their finals, as per Grammar, p. 50. *Lurka*, a boy, *lurkee*, a girl; *d, hobee*, a washer-man, *d, hobin*, a washer-woman; *sher*, a tiger, *sher-nee*, a tigress.

42. *Nur* occasionally denotes the *he*, and *madu* the *she*, as in Persian. There are some nouns like *admee*, homo; *usamee*, a client; which have the common gender as applicable to either sex, and many others are doubtful, *fikr*, care: *jan*, life; *tukrar*, repetition, *lufz*, a word, &c. appearing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. *ma*, a mother; *bap*, a father; *murd*, a man; *uorut*, a woman, as in other tongues, have no literal affinity in their genders.

ADJECTIVES.

43. Adjectives are declined exactly as substantives having the same termination, they are consequently subject to inflection, like *ka*, *ke*, *kee*, and when used as *nouns* they can assume the plural inflection, *on*, but not otherwise, 26, 36.

gor-	a	a,	boy;	gor-	e,	e,	boys.
ee	lurk-	ee,	a fair girl;	ee	lurk-	ee-an,	girls.

gor-	e	man's	gor-	on	men.
ee	<i>ka</i> , a fair,	woman's;	ee-on	<i>se</i> , from fair	women.

44. Ordinals require the addition of *wan* to the cardinals, whence,

wan-	a	boy;	wen	e,	boy.
dus-	lurk-	the tenth	dus-	lurk-	<i>se</i> , from the 10th
ween-	ee,	girl;	ween	ee,	girl.

45. The adjunct of similitude *sa, se, see, son,* denoting *like, ly, ish,* resembles *ka,* as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series, thus, *ysa, wysa, kysa, jysa, tysa,* all of which, as well as others, for which we have no room here, may be resolvable into *is-sa, like this; oos-sa, like that; kis-sa, like what, &c.* on the very same principle with *buttee* becoming *batee, a candle; chuddur, chadur, a sheet, &c.* 67.

46. When compounded with adjectives, it does not require in them any inflexion, *kala-sa, blackish,* with nouns it commonly does.

<i>sa lurka,</i>	boy;	<i>see lurkee,</i>	girl.
<i>lurke-</i>	a childish	<i>lurkee</i>	a girlish
<i>see lurkee;</i>	girl;	<i>sa lurka,</i>	boy.

47. The *comp.* and *super.* degrees, being best formed by *se, men se, sub se,* the reader can form these at pleasure, either in this way, *woh mooj,h se b,hula hy, he is better than me, of those fair ones she is the fairest, oon goree, on men yih sub se goree hy; or by inserting more, very, &c.* the boy is very fair, *yih lurka buhot gora hy.*

<i>lurke</i>	<i>lurkee</i>	<i>goree</i>		<i>girl</i>		<i>boy.</i>
<i>se</i>			<i>hy, the</i>		<i>is fairer than the</i>	
<i>lurkee</i>	<i>lurka</i>	<i>gora</i>		<i>boy</i>		<i>girl.</i>

<i>gore</i>	<i>gora</i>		<i>gora,</i>		<i>boy,</i>	
<i>se</i>		<i>or sub se</i>		<i>the fairest</i>		<i>&c.</i>
<i>goree</i>	<i>goree</i>		<i>goree</i>		<i>girl,</i>	

are sufficient in the mean time to shew the regimen and concord here.

48. When comparison relates to an individual, or one of many, *ka* intervenes. Ungoor *ka sa ch, hala*, a blister like a single grape, ungoor *sa ny, a gosht*, new flesh like a cluster of grapes, or the granulations of a wound. Expertness, however, in the proper use of *ka* and *sa*, on such occasions, can be gained by great practice and experience alone.

49. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflection are often substituted for the mere *nominative*, thus, *teen*, *teenon*, *teenon*, seem all to denote *three*, *the three*, although used adjectively and with nouns, they occur so, *teenon*, *fugeeron se*, from *the three mendicants*, perhaps definitely.

50. These numerals are not in fact the only words of the above description, as *burson*, *dinon*, *muheenon*, *puhron*, and such inflections frequently supplant the *nom. pl.* *burus*, years; *din*, days; *muheene*, months; *puhur*, watches, in expressions like *burson goozre*, years have elapsed. 67.

THE PRONOUNS.

PERSONAL.

51. First Person.

SINGULAR.		PLURAL.	
N.	myn, I.	— we.	
G.	me-ra, my, mine, or of—	ara, our, of—	
D.	mooj, h- {	en or ko, to—	me. hum- {
A.		ko or e, —	
V.		v. N.	
A.		se, from-with-by—	
			us.

52. Second Person.

SINGULAR.		PLURAL.	
N.	too or tyn, thou.	— ye, or —	
G.	te-ra, thy, thine, or of—	ara, your, of—	
D.	tooj, h- {	en or ko, to—	thee. toomh. {
A.		ko or e, —	
V.		v. N.	
A.		se, from-with-by—	
			you.

53. Third Person Proximate.

N.	yih, he, she, it, this, the.	ye, they, these.	
G.	is- {	ka, their or of—	inh. {
D.		en or ko, to—	
A.		ko or e, —	
V.		v. N.	
A.	se, from-with-by—	se, from-with-by—	them, these.
	him, her, it.		

54. Third Person Remote.

N.	wooh, he, &c. v. yih.	we, they, those.	
G.	oos {	ka, their, of—	oonh- {
D.		en or ko, to—	
A.		ko or e, —	
V.		v. N.	
A.	se, from-with-by—	se, from-with-by—	them, those.
	him, that, &c.		

55. REFLECTIVE.

N.	ap, self, I thou, &c. he, she, &c.		
G.	up-na, &c. ap-ka, &c. self, own, my, thy, his, our, your, &c.		
D.	ap- or upne,	{	ko, to self, &c. me, thee, &c.
A.			ko ; self, me, &c.
V.			v. N.
A.			se from, &c. self, &c.

This last is the same in both numbers, and applicable to *I, we, you, he, as well as to self, selves, my own, his own, their own, &c. &c. &c.*

56. The Genitive or possessive form above, inflected so—*ra, re, ree, na, ne, nee*, (as *ka, ke, kee*,) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound postpositions, *mere tu,een kuha*, he told *me*. *Mere or mooj,h pur*, on *me*.
33. *Te-ree turuf*, towards thee, never *mooj,h ke-or mere-ke tu,een*, except where another word intervenes, *mooj,h sipahee ke tu,een*, to me a soldier.

57. The final *h*, after *toomh, inh*, and all the pronominals, is very arbitrarily inserted, and by the moderns much omitted, especially in speech. All these *plur.* inflections also assume and reject *on* almost at pleasure, as *hum, hum-on; toom, toomhon*, no doubt to discriminate occasionally a complete plural or real pronoun, from a respectful singular or an adjective thus,

oon (never *oonhon*) *lurkon* *se k, helo*, play with *those* boys; *myn oonhon* (or *oon*) *se nuheen k, heloonga*, I will not play with *them*.

INTERROGATIVE.

58. EXAMPLE I.

SINGULAR.		PLURAL.	
N.	kuon, who? which? what?	kuon, what? which? &c.	
G.	kis- {	whom. kinh- {	whom?
D.			
A.			
V.			
A.			
	<i>ka, whose, of—</i>	<i>ka, whose, of—</i>	
	<i>ko, or e, to—</i>	<i>en, or ko, to—</i>	
	<i>e or ko, —</i>	<i>ko or en, —</i>	
	<i>v. N.</i>	<i>v. N.</i>	
	<i>se, from-with-by—</i>	<i>se, from-with-by—</i>	

59. EXAMPLE II. WHICH HAS NO PLURAL.

N.	kya, which, what?	
G.	kahe- {	which? what? &c.
D.		
A.		
V.		
A.		
	<i>ka, of—</i>	
	<i>ko, to—</i>	
	<i>ko, —</i>	
	<i>v. N.</i>	
	<i>se, from.</i>	

RELATIVE.

60.	SINGULAR.		PLURAL.
N.	juon, who, or which.		juon, who, or what.
G.	jis- {	whom, &c.	jinh- {
D.			
A.			
V.			
A.			
	<i>ka, whose, or of—</i>		<i>ka, whose, of—</i>
	<i>e or ko, to—</i>		<i>en or ko, to—</i>
	<i>ko or e, —</i>		<i>ko or en, —</i>
	<i>v. N.</i>		<i>v. N.</i>
	<i>se, from-with-by—</i>		<i>se, from-with-by—</i>

CORRELATIVE.

61.			
N.	tuon, that this, he, she, it.		tuon, they, these, those.
G.	tis- {	him, her, &c.	tinh- {
D.			
A.			
V.			
A.			
	<i>ka, his, or of—</i>		<i>ka, their, or of—</i>
	<i>ko, or e, to—</i>		<i>ko, or en, to—</i>
	<i>e, or ko, —</i>		<i>en, or ko, —</i>
	<i>v. N.</i>		<i>v. N.</i>
	<i>se, from—</i>		<i>se, from—</i>

PRONOMINAL ADJECTIVES.

62.

N.	ko, ee ;		a, an	kooch, h,		some,						
G.)	kisee	{	{	any one,	kisee-	{	little,					
D.)								ka, of—	ko, to—	ka, of—	ko, to—	few,
A.)								ko,—	body	ko,—	persons,	
V.)								v. N.	or	v. N.	bodies or	
A.)								se, from—	thing,	se, from—	things.	

63. *Kon* or *ko*, *ke*, *jo*, *je*, *so*, *te*, *ko, oo*, are still in use for *kuon*, &c. especially *jo*, *so*, which are in truth even more familiar than *juon*, *tuon*, and must be employed accordingly. In negative sentences the interrogatives are used as relatives, *nu myn janta hoon ki woh kuon hy*, *nu myn janta ki woh kya kuhta hy*, I neither know who he is, nor what he says. *Kisee*, *ki-soo*, are used promiscuously: in all the foregoing pronominals, *on* is added and *h* dropt just as in 57.

64. The learner will recollect that in such sentences, *too* requires *ka*; *toom*, *ke*; and that when a noun intervenes, *kuon*, *ko, ee*, &c. are frequently uninflected. *Toom kuon sahib ke nuokur ho?* what gentleman's servant are you? *Too ko, ee sahib ka nuokur hy?* art thou any gentleman's servant? *Too ujub turih ka luonda hy*, thou art a strange brat. *Toom zor tumashe ke lurke ho*, you are a very comical boy. *Myn upne bap ka beta hoon*, or *hum upne bap ke bete hyn*, may both mean, I am the son of my father, notwithstanding the evident difference of construction, from the preposterous method

of honouring ones self in such expressions with the *plur.* for the *sing.* number. Among us no gentleman would *now* say, *you was* (for *were*) taught, speaking to one person, and the natives do the same with *we* for I.

65. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series by affixing *ka*, as an inherent component part of all the pronouns, with which this declinable commodious particle can assimilate, instead of the *ra*, *na*, already discussed. *Ooska*, *ooskee*, *kiska*, *kiske*, *kiskee*, resemble the Latin *suus*, *sua*, *cujus*, *cuja*, and *jinhon k-a-e-ee*, *quorum*, *quarum*.

66. Every genitive, as well as all pronominal words in *a*, whether this termination prove innate or adventitious, may be treated as adjectives, agreeably to the rule 43. *Myn* and *tyn* are perhaps the only declinable words which the affix *ne* does not put in the oblique. *Myn ne dee_a*, I gave; *tyn ne lee_a*, thou took, of which hereafter in the Exercises.

67. *Mooj_h*—*tooj_h*—*hum* — *toom* — *kuon*—*juon-tuon*—*ko_{ee}*—*kooch_h*—*sa-se* or *see* are all in great use for—*like* me, thee, &c. Sometimes *ysa* is preferred *Tooj_h sa* (or *too ysa*) *chor*, a thief like thee. *Toom yse surdar*, an officer like you, as already stated in 45.

68. Uor, *more, other*, with *ghyr, another, &c.* sub, sub, h, *all* have their inflection plural in *on*. Ouron ke kam se mera kya wastu hy, what concern have I with the affairs of others? Numerals however, with *burus, a year*, as formerly observed, and similar nouns have the plural inflection, even without *ne*, in use for the mere nominative. Bu son goozre ki wooh murgy, a, years have elapsed since he died, 50. Jis kisee, jistis, and some others are doubly inflected from juon, tuon, ko, ee, and kuon.

THE VERB.

69. The imperative in the *second person singular*, is the root or radical portion of every verb in the Hindoostanee, which must always be discovered by 70, and in general, as in our language, is also a significant useful noun.

70. Every infinitive terminates in the inflectible particle *na, ne, nee*, mentioned in 56, but here meaning *to*, which, like the other postpositive particles, is invariably affixed to the 2d *pers. sing.* of the imperative, *chah-na, to love*, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

71. The perfect tense including the participle, is formed by adding (*masc.*) *a* (or *e, a*, when the root ends in *a* or *o*,) *e*, (*fem.*) *ee, een, ee, an*, to the root, 69.

72. The present tense and participle merely require the letter *t*, as a temporal sign, to precede the several particles, enumerated, as past signs in 71, and which all occur here exactly under similar circumstances, *chah-ta*, *chah-te*, *chah-tee*, *chah-teen*, *chah-teean*, *love*, *lovest*, &c.

73. The aorist, subjunctive present, or imperative, assumes for both genders, *oon*, *e*, *e*, singular, and *en*, *o*, *en*, plural, in the order of persons observed here, and like the present of the indicative has often the auxiliary signs.

74. The future springs from the aorist by adding *g*, as a *fut.* sign prefixed to the *perf. a*, &c. thus *ga*, *ge*, exactly in the order of persons observed in 73, and with respect to gender, &c. as in 72.

75. The plu-perfect participle is either expressed by the root or *imperative's self*, or by the various particles *ke*, *kur*, *e*, *kurke*, and *kurkur*, promiscuously affixed to the root, for that most useful portion of the verb.

76. The result of the foregoing principles on the verb *patna*, to breed, or any other, is as follows :

	SING.			PLUR.	
	IN ALL THE PERSONS.				
	M. & Infl.		Fem:	M.	Fem:
Inf. Ger. Noun, &c.	-na,	ne,	-nee.	-ne,	neen, nee,an
Pres. tense and part.	-ta	te,	-tee.	-te,	teen, tee,an
Perf. tense and part.	-a,	e,	-ee.	-e,	een, ee,an.
Imp. & Aor. M. & F.	-oon-	e-	e-	en-o-	en-
Future { after all the above aorist particles.	-ga,		-gee.	-ge,	-geen-gee,an
Plu-perf. part.	-ke, kur, e, kurkur, or kurkur.				

77. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop *e* in the 2d pers. sing. of the aorist, to form the root, or rather the 2d pers. sing. of the imp. it naturally follows, that there is but one conjugation in the language.

78. By taking for granted, what may almost be proved, that *kee-na*, *moo-na*, *dee-na*, *lee-na*, are the ancient infinitives of *kurna*, to do; *murna*, to die; *de-na*, to give, *le-na*, to take, and also supposing that *o* and *oo*, *j* and *g*, are nearly the same letters, we shall not find one single irregular verb in the whole Hindoostanee language.

79. *Hoon*, &c. affixed to participles *present* and *past*, has exactly the same power and use as our *am*, *do*, *have*, &c. *myn hota hoon*, I *am* existing or *do* exist. *He hath been*, *wooh hoo,a hy*. *Hoo,a*, means *is*, *was*, and *been*, occasionally.

80. When these signs are omitted, the mere *present* becomes not only indefinite, but also a past tense in the subjunctive mood. Jo myn lurka *hota* ysa nuheen *kurta*, *were* I a boy I *would* not act so, or *had* I *been* a boy I *would* not have done so. Jo myn wuhan *sota* kisee ko nuheen *jugata*, *had* I *slept* there I *would* not have waked any one.

81. To express the imperfect of the auxiliary *ho-na*, the word *t,ha*, *was*, *did*, *had*, is in use, and is probably a contracted perfect of the obsolete regular verb *t,hana*, to stay, *be stationed*, which to this day means a *station*, *post*.

82. From the above *t,ha* and the indefinite present or participle comes the imperfect tense, myn *hota t,ha* I *was* existing, or *did* (then) *exist*, too *hoo,a t,ha*, thou *did* exist or *had* been.

83. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 76, they require no repetition here. The frequent substitution of one tense for another, especially the *plu-per.* for the *perf.* will be explained in the Exercises.

84. In the passive voice the perfect participle of the active verb assumes *jana*, to go, *be*, affixed through its various tenses, which may nevertheless be followed by such parts of *hona*, as particular tenses may still require. *Hum*

mare gy, e t, he we had been beaten, *toom mare gy, e hoge*, you may have been beaten.

85. The perfect participle passive, in all compound tenses, seems to require *gy, a*, but commonly drops it in those which are simple. *Myn mara gy, a hoon*, I have *been beaten*, *myn mara ja, oonga*, I shall be *beaten*.

86. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary, or sense, generally pointing out the particular person.

87. When they do occur it is commonly so :

<i>Myn</i> , I ;	<i>too</i> , thou ;	<i>wooh</i> , he.	} <i>yih</i> , he, this.
<i>Hum</i> , we ;	<i>toom</i> , you ;	<i>we</i> , they.	

are used only when requisite in contra-distinction to *that*, *those*.

are used only when requisite in contra-distinction to *that*, *those*.

88. The third person is often substituted for the other two, from the oriental practice of introducing words like *slave* for *I*, and *worship*, *honour*, *gentleman*, &c. for *you*.

89. Although the Hindoostanee verbs have often inherently potential, permissive, and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

90. These compounds are formed in five different ways, and may be conveniently termed

radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

91. The radical (i.) is a very extensive class, comprehending besides numberless *adverbial* infinitives, the *potential* and *completive* forms.

92. Under the *preteritives* (ii.) are all the *passives, desideratives, requisitives, proximatives, and frequentatives*.

93. When the infinitive occurs in the inflected (iii.), instead of the radical form, a considerable number of *inceptive, permissive, and acquisitive* verbs are produced, all highly useful in the Hindee tongue.

94. The participial (iv.) combinations are also very numerous, and may be sub-divided into *continuative* and *statistical*.

95. A very few come under the *reiterative* (v.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

96. The result of the above enumeration, systematically considered, is thus :

- | | | |
|--------------|---|--|
| i. Radicals. | { | 1 Adverbials, from their signification with us, <i>kat-dalna</i> , to cut off; <i>gir-purna</i> , to fall down.
2 Potentials, <i>bol-fukna</i> , to be able to speak.
3 Completives, <i>pee-chookna</i> , to be done drinking, <i>k,ha-chookna</i> , to finish eating. |
|--------------|---|--|

- II. Preteritives { 1 Passives, *mara-jana*, to be beaten.
 2 Desideratives, to wish
 3 Requisitives, } *mura-chahna* ought
 4 Proximatives, } also
 to be about } to die.
 5 Frequentatives, *bola-kurna*, to make a habit of speaking; *jy,a-kurna*, to have a trick of going; *pyra-kurna*, to practise swimming, *a,e,a-kurna*, to make a practice of coming.
- III. Inflectives { 1 Inceptives, seek, *hne-lugna*, to begin to learn, *bolne-lugna*, to begin to speak.
 2 Permissives, *jane-dena*, to let or permit to go, *ane-dena* to let come.
 3 Acquisitives, *ane-pana*, to be allowed to come, *jane-pana*, to be allowed to go.
- IV. Participials { 1 Continuatives, *purhta-jana* or *ruhna*, to continue reading.
 2 Statisticals, *gate-ana*, to come singing; *rote-dourna*, to run crying.
- V. Reiteratives 1 Subservients, *bolna-chalna*, to converse, &c. *be,ahna-burna*, to marry, with perhaps a few more.

97. The *inflected infinitive* at times supplants the *radical* and *preteritive* forms. In this way, however, *myn nu chul sukta*, I cannot walk; *myn chulne sukta*, I can, are very liable to confusion; and as *myn nuheen chulne sukta*, is not a very musical sentence, the *ne* therefore I think ought always, on such occasions, to be entirely avoided.

98. The passives and participials change in both their component parts according to the gender and number of their nominatives. *Woo h maree gu,ee t,hee*, she was slain; we *gate*

a, e t, he, they came *singing*; wooh rotee ruhee, she continued *weeping*.

99. The reiteratives are in fact doubly conjugated, oos se myn nu kub, hoo bola nu chala, I never had any thing to say to him, resembling in this respect the pronouns in 68.

100. Myn kuh chooka, I have *already* said; ysa mut bola kuro upne nuokur se, do not *make a habit of speaking* so to your servant; jo myn ane pa, oon toomhare yihan, to toom ko jane de, oon upne yihan, if *I be allowed* to come to your house I *will permit* you to go to mine, with a few such are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

101. The power which *transitives* have of prefixing *ne*, is lost the moment they are *compounded* with any *neuter* verb. Myn ne k, hana kh, a, e, a, I have eat my dinner; myn k, ha-chooka, I have done eating.

102. Bolna, *to speak*; lana, *to bring*; chookna, *to miss, end, &c.* lurna, *to fight*; and a few others, though apparently *transitives*, nevertheless do not admit *ne*. Tyn ne kuha, thou said; tyn bola, thou spoke; toom ne lee, a, you took; we la, e t, he, they had brought.

103. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; *nu* is common to all the modes, *mut* peculiar to the *imp.* and *nuheen* to the rest.

104. *Toom jante nuheen?* don't you know; *myn nu janta t, ha,* I did *not* know; *mut pooch, ho,* don't ask; *nu janee, o,* don't suppose.

105. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions. *Myn ne b, heja hy,* I sent; *tyn ne b, heja,* thou has sent; *myn nuheen bola hoon,* I have not spoken; *toom nuheen la, e ho,* you have not brought. 102.

toom } we }	mare { ho, hyn,	I, &	mare { ho, hyn,	I, &	mare { ja, javen	(4) } -ge, I, &c. r or shall him, &c
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Dubious.

Conditional and Potential.

Future-Completive.

myn } too }	mare jata { hoonga, hoga, hoga,	I, &c. may be beaten.	mare jata { hoonga, hoga, hoga,	I, &c. may have been beaten, &c.	mareja- { sukta or suka	I can or could be beat- en, &c. he can or could be beaten, &c.	mareja- { chookoonga, chookega, chookega,	I, thou, he, you, &c. shall have been beaten.
hum } toom }	mare jate { ho,enge, ho,oge		maregy,e { ho,enge, ho,oge,		mareja- { sukte or suke,		chookenge, chookoge, chookenge,	
we }	ho,enge,		ho,enge,					

(3) The perfect participle, strictly speaking, is discriminated by *hoo,a* affixed; this however is so often omitted, as to confound the two parts of the verb together, but the context commonly prevents misconception. *Hoo,a* (for *ho,a*) the perfect of *ho-na*, to be, is noticed in 78, 79, and 109.

(4) The *w* may be omitted or inserted at pleasure, in all verbs whose *root* ends in *a vowel*. They even occasionally drop the *e* and *o* also, whence *ho,o*, *howe*, *ho,e*, *ho*; *howen*, *ho,en*, *hon* are all used promiscuously, and consequently *ho,oon*, *hoon*, *ho,oonga*, *hoonga*, *howega*, *ho,ega*, *hoga*, in the future. This tense, in the auxiliary, is often pronounced *hyga*, *hynge* (with rather a present than future meaning), being formed by affixing *ga*, *ge*, to the present of *hona*, exactly as the *fut.* is upon the Aorist, in the above table. We may now reconcile *do*, *lo*, *bo*, and *doon*, *loon*, with *de,o*, *le,o*, *bo,o*, *de,onga*, *le,onga*, and all contractions of this kind, from verbs like *dena*, *lena*, *bona*, *hona*, &c. On similar principles the short vowel *u* in many infinitives is omitted in other parts of the verb, whence *sumj,ha*, *nikla*, &c. in the *perf.* *sumj,hoonga*, *nikloonga*, in the *future* (never *sumj,ha*, &c.), from *sumj,hna*, to understand; *nikulna*, to issue.

106. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues, or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss after a few trials with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other large philological works are in print.

107. The composition and derivation of words, is equally obvious and attainable, after recollecting the few particulars inserted below, for the use of mere beginners.

108. When the infinitive is thus met with—*chah-na*, to love, *p_hir-na*, to turn, *k_hel-na*, to play, *dur-na*, to fear, little penetration can be wanted to discover the noun, as in our own tongue, 69. Should the root end in *n*, the scholar must recollect not to confound the *inf.* and *perfect* together, which he will at first be apt to do in *ginna*, *soonna*, *janna*, and some others, as their perfects are *gina*, *soona*, *jana*.

109. Sometimes the *inf.* and noun are the same, as *k_hana*, to eat, also food. In the *fem.* this occasionally denotes the instrument, as *kutur-nee*, a pair of scissars, from *kutur-na*, to

clip. The perfect or participle is also the noun, as chooma, *a kiss*, kuha, order, advice, mara or mara hoo_a, a victim, &c. from choom-na, to kiss, kuh-na, to tell, marna, to beat, kill. This also as a *fem.* is a noun like bolee, speech. The present *part.* likewise is a noun in both genders, as k_hata, a waste-book, receiver or granary, from k_hana, to suffer, admit, &c. Bustee, a village, from busna, to dwell, inhabit, gintee, a muster, reckoning, from ginna, to count, &c.

110. Adjectives require *kurna* to become active compound verbs; with *hona* they are neuter, k_hura, erect, k_hura-*k*, to raise, k_hura-*h*, to rise, gurm, hot, gurm-*k*, to heat actively, gurm-*h*, to heat or grow warm. Nouns are also used in a similar manner with *kurna*, to make, k_hana, to eat, suffer, receive, dena, to give, pana, milna, to get, ruk_hna, to place, band_hna, to tie, ana, to come, in such combinations as fikr-*k*, to think, galee-*d*, to abuse, galee-k_hana, to be abused, nuzur-ana, to appear or *come* in sight.

111. In some instances the auxiliaries in 110 are preferred to the regular passive form, whence mar-k_hana, or mara-jana, have often the same meaning.

112. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The

transitive forms generally spring from the neuter or intransitive by assuming *a* before *na*, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals *wa* commonly suffices before *na*, *julna*, *julana*, *julwana*, to burn, to cause burn, *k, hoolna*, *k, holna*, *k, hoolwana*, to open, cause open, &c.

113. The scholar should always recollect, that in this way he may discover a number of very useful verbs, by a slight attention to the connection between one and the other form. *Chulna*, to go, *chulana*, to drive; *soonna*, to hear, *soonana*, to tell; *buchna*, to escape, *buchana*, to save; *seek, hna*, to learn, *sik, hana*, to teach; *murna*, to die, *marna*, to kill; *b, hoolna*, to forget, *b, hoolana*, to mislead, are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will find more and more worthy of his assiduous observation.

114. From the foregoing hints the learner may almost at pleasure, furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples *to make haste*, *to take care*, *to give vent*, *to tie fast*, *to get a beating*, but for ample information on this portion of the Hindoostanee, he must consult page 145 of the Grammar, and in the mean time recollect that the above auxiliaries will in general

be contracted to *k. k_h. h. p. &c.* in the Vocabulary.

115. The following Affixes, generally speaking, produce in parallel instances similar effects, and will prove of great service to the Hindoostanee Tyro, until he can study with adequate attention Chapter VII. page 168 of my Grammar.

<i>ee,</i>	<i>b_hhula, khoob, good ; b_hhula-ee, k_hhoob-ee, good-ness.</i> <i>sipah, lushkur, army, sipah-ee, lushkur-ee, army-man.</i>
<i>gee,</i>	<i>tazu, fresh, tazu-gee, fresh-ness ; gundu-gee, rotten-ness</i>
<i>a,</i>	<i>myl, filth, b_hhook_h, hunger, myl-a, filthy, b_hhook_h-a</i>
<i>wala,</i>	<i>dood_h, milk, dood_h-wala or walee, man, or maid.</i>
<i>ka,</i>	<i>kam, use, kam-ka, use-ful, ub, now, ub-ka, present.</i>
<i>b_hhur,</i>	<i>chumchu-b_hhur, spoon-ful ; rat-b_hhur, all-night.</i>
<i>gur,</i>	<i>suoda-gur, trade-r ; zur-gur, gold-smith.</i>
<i>gar,</i>	<i>khidmut-gar, wait-er, gonah-gar, sinn-er.</i>
<i>kar,</i>	<i>bud-kar, evil-doer ; pesh-kar, fore-man.</i>
<i>dar,</i>	<i>quruz-dar, debt-or ; chob-dar, mace-bearer.</i>
<i>burdar,</i>	<i>hooqqu-burdar, pipe-man, or bearer ; nishan-or ul- um-burdar, standard-bearer.</i>
<i>ban,</i>	<i>bagh-ban, garden-er, pas-ban, watch-man.</i>
<i>wan,</i>	<i>dur-wan, port-er : garee-wan, cart-er.</i>
<i>man,</i>	<i>goon-man, skil-ful ; b_hbag-man, luck-y.</i>
<i>mund,</i>	<i>duolut-mund, wealth-y, durd-mund, sorrow-ful.</i>
<i>wunt,</i>	<i>bul-wunt, power-ful ; jus-wunt, renown-ed.</i>
<i>wur,</i>	<i>nam-wur, renown-ed ; nuseeb-wur, luck-y.</i>
<i>baz,</i>	<i>moorgh-baz, cock-fighter ; rindee-baz, wench-er.</i>
<i>dan,</i>	<i>hisab-dan, account-ant ; nas-dan, snuff-box.</i>
<i>khanu,</i>	<i>bawurchee khanu, cook-room ; dustur-khanu, writ- ing-office ; kar-khanu, work-shop.</i>

<i>stan,</i>	<i>hindoo-stan</i> , India, <i>hindoo-land</i> .
<i>namu,</i>	<i>hookm-namu</i> , a written order, <i>razee-namu</i> , a deed of assent, <i>mookhtar-namu</i> , a power of attorney.

116. We shall here limit the prefixes to the negative or privitive particles, as they are by far the most useful for the beginner, who need not acquire the others until he can sit leisurely down to the whole.

<i>be,</i>	<i>be-subr</i> , im-patient, <i>be-fa,edu</i> , use-less, <i>be-wuqoof</i> , sense-less, <i>be-dum</i> , breath-less, <i>be-gonah</i> , guilt-less, <i>be-khubur</i> , care-less.
<i>na,</i>	<i>na-khoosh</i> , dis-pleased, <i>na-dan</i> , un-informed, <i>na-oomed</i> , hope-less, <i>na-murd</i> , un-manly.
<i>la,</i>	<i>la-char</i> , help-less, <i>la-sanee</i> , un-equalled, <i>la-ghurz</i> , dis-interested, <i>la-hul</i> , in-explicable.
<i>u,</i>	<i>u-par</i> , shore-less, <i>u-lug</i> , dis-joined; <i>u-chook</i> , fault-less, <i>u-mit</i> , in-delible, <i>u-mur</i> , im-mortal.
<i>un,</i>	<i>un-hona</i> , im-possible, <i>un-purha</i> , il-literate, <i>un-d,ho,a</i> , un-washed; <i>un-oot,ha</i> , un-common, <i>un-soona</i> , un-heard, <i>un-dek,ha</i> , un-seen.
<i>nir,</i>	<i>nir-as</i> , hope-less, <i>nir-bul</i> , pith-less, <i>nir-mul</i> , unsullied, <i>ni-kumma</i> , use-less.
<i>ghyr,</i>	<i>ghyr-moomkin</i> , im-possible; <i>ghyr-suheeh</i> , in-correct.
<i>khilaf,</i>	<i>khilaf-qa,edu</i> ; un-grammatical, <i>khilaf-shuru</i> , il-legal, <i>khilaf-uql</i> , im-probable, un-reasonable.
<i>kum,</i>	<i>kum-yab</i> , un-common, <i>kum-zor</i> , pith-less; <i>kum-bukht</i> , luck-less, <i>kum-uql</i> , sense-less.
<i>bud,</i>	<i>bud-nam</i> , in-famous, <i>bud-soorut</i> , ill-favoured.

CARDINALS.

1 Ek.	34 Chuotees.
2 Do.	35 Pyntees.
3 Teen.	36 Ch _h utees.
4 Char.	37 Syntees.
5 Panch.	38 Ut _h tees.
6 Ch _h u.	39 Oontalees.
7 Sat.	40 Chalees.
8 At _h .	41 Ektalees.
9 Nuo.	42 Be _a lees.
10 Dus.	43 Tetalees.
11 Egaruh.	44 Chuo _a lees.
12 Baruh.	45 Pyntalees.
13 Teruh.	46 Ch _h he _a lees.
14 Chuoduh	47 Syntalees.
15 Pundruh.	48 Ut _h htalees.
16 Soluh.	49 Oonchas.
17 Sutruh.	50 Puchas.
18 Ut _h haruh.	51 Ekawun.
19 Oonnees.	52 Bawun.
20 Bees.	53 Tirpun.
21 Ekees.	54 Chuowun.
22 Ba _a ees.	55 Puchpun.
23 Te _a ees.	56 Ch _h huppun.
24 Chuobees.	57 Sutawun.
25 Puchees.	58 Ut-hawun.
26 Ch _h hubees.	59 Oonsut _h .
27 Suta _a ees.	60 Sat _h .
28 Ut _h ha _a ees.	61 Eksut _h .
29 Oontees.	62 Basut _h .
30 Tees.	63 Tirsut _h .
31 Ektees.	64 Chuosut _h .
32 Butees.	65 Pynsut _h .
33 Tetees.	66 Ch _h he _a sut _h .

67 Sutsut _h .	84 Chuorasee.
68 Ut _h sut _h .	85 Puchasee.
69 Oonhuttur.	86 Ch _h he _h asee.
70 Suttur.	87 Sutasee.
71 Ekhuttur.	88 Ut _h hasee.
72 Buhuttur.	89 Nuo _h asee.
73 Tihuttur.	90 Nuwwe.
74 Chuohuttur.	91 Ekanwe.
75 Puch _h huttur.	92 Banwe.
76 Ch _h hihuttur.	93 Tiranwe.
77 Sut _h huttur.	94 Chuoranwe.
78 Ut _h h _h huttur.	95 Puchanwe.
79 Oonasee.	96 Ch _h he _h anwe.
80 Ussee	97 Sutanwe.
81 Ekasee.	98 Ut _h hanwe.
82 Be _h asee.	99 Ninnanwe.
83 Tirasee.	100 Suo.

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

<i>Ch_hhe,</i>	-	-	6	<i>Ch_hhach_hhut,</i>	-	-	66
<i>Tyntees,</i>	-	-	33	<i>Ursut_h,</i>	-	-	88
<i>Chuontees,</i>	-	-	34	<i>Birasee,</i>	-	-	82
<i>Urtees,</i>	-	-	38	<i>Ekanuwwe</i>	-	-	91
<i>Oonchalees,</i>	-	-	39	<i>Biranuwwe,</i>	-	-	92
<i>Tyntalees,</i>	-	-	43	<i>Tiranuwwe,</i>	-	-	93
<i>Urtalees,</i>	-	-	48	and so forth;			
<i>Tripun,</i>	-	-	53	also <i>nubbe, &c.</i>	-	-	90
<i>Puchawun,</i>	-	-	55	<i>Sy,</i>	-	-	100
<i>Tresut_h,</i>	-	-	63				

ORDINALS.

1st Phyla.	6th Ch _h ut-wan.
2d Doosra.	7th Sat-wan.
3d Teesra.	8th At _h -wan.
4th Chuot _h a.	9th Nuo-wan.
5th Panch-wan.	10th Dus-wan, &c.

COLLECTIVES.

Gunda, - - four.	Sykra, - a hundred.
Gahee, - - five.	Huzar, - a thousand.
Beesee, - - a score.	Lak _h , a hundred thousand.
Chaleesa, - - forty.	Kuror, - ten million.

N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chalees o char, teen beesee, char beesee, &c. but dus *ek*, bees *ek*, rather mean *about* 10 (9 or 11), or 20 (19 or 21) as an elliptical mode of expressing—dus, *ek* kum ya zee_{ad}, ten, *one* more or less.

FRACTIONALS.

The following fractionals are so intricate, that practice only can make them agreeable :

Tiha _{ee} ,	$\frac{1}{3}$	Derh,	$1\frac{1}{2}$
Pa _o , chuot _h , or } Chuot _h a _{ee} }	- - $\frac{1}{4}$	Puone do,	$1\frac{3}{4}$
Ad _h a,	$\frac{1}{2}$	Suwa do,	$2\frac{1}{4}$
Do tiha _{ee} ,	$\frac{2}{3}$	Urha _{ee} ,	$2\frac{1}{2}$
Puwon, puona, } or teen pa _o , }	- - $\frac{3}{4}$	Puone teen,	$2\frac{3}{4}$
Suwa,	$1\frac{1}{4}$	Suwa teen,	$3\frac{1}{4}$
		Sarhe teen,	$3\frac{1}{2}$
		Puone-char,	$3\frac{3}{4}$

Suwa char,	$4\frac{1}{4}$	Puone do suo,	175
Sarhe char,	$4\frac{1}{2}$	Suwa do suo,	225
Puone panch,	$4\frac{3}{4}$	Urha _{ce} suo,	250
Suwa panch,	$5\frac{1}{4}$	Puone teen suo,	275
Sarhe panch,	$5\frac{1}{2}$	Suwa teen suo,	325
Puone ch _{hu} ,	$5\frac{3}{4}$	Sarhe teen suo,	350
Suwa ch _{hu} ,	$6\frac{1}{4}$	Sarhe sat suo,	750
Sarhe ch _{hu} ,	$6\frac{1}{2}$	Sarhe nuo suo,	950
Puone sat,	$6\frac{3}{4}$	Suwa huzar,	1250
Suwa bees,	$20\frac{1}{4}$	Derh huzar,	1500
Sarhe tees,	$30\frac{1}{2}$	Puone do huzar,	1750
Puone puchas,	$49\frac{3}{4}$	Suwa do huzar,	2250
Suwa suo,	125	Urha _{ee} huzar,	2500
Derh suo,	150	Sarhe teen huzar, &c.	3500

DAYS OF THE WEEK.

<i>Hindoostanee.</i>	<i>Hinduwee.</i>	<i>English.</i>
Etwar. (5)	Rubee-bar.	Sunday.
Som-war, or Peer.	Som-bar.	Monday.
Mungul.	Mungulbar.	Tuesday.
Bood _h .	Bood _h bar.	Wednesday.
Joomerat, or Bip _{he} .	Brihsputbar, or Luk _{hee} bar.	Thursday.
Jooma.	Sookrbar.	Friday.
Suneechur, or Bar.	Suneebar.	Saturday.

(5) The Moosulman's *Etwar*, or Sunday, commences with what we, as well as the Hindoos, call *Saturday* night, *Suneechur kee rat*, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. Suppose a *Moosulman* were on his trial for murdering a Hindoo, on Tuesday night, *Mungul kee rat*, in our, and the Hindoo's sense of the word, all the witnesses, if *Moosulmans*, and aware of the above circumstance, could save the criminal, though guilty, by swear-

N. B. *Din*, is a day, *aj*, this or *to day*, *aj rat*, *this* night. But *war* or *bar* only occurs in composition, unless we admit *mas ka bar*, the last day of the month, as an exception; but I question if this be good Hindoostanee, although much used by all our domestics in *Bungala*, either for the last or first day of the month, as these may be connected with muster or pay-day.

ing positively to his being far from the spot on *Mungul kee rat*; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call *Somwar kee rat*, Monday night; while our *Mungul kee rat*, on the other hand, is in fact named *Boodh kee rat*, by the followers of Moohummud, though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and vice versa.—Now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury, as they are here supposed to know, that their different depositions will be taken down, and translated verbatim, as they make them, viz. *Mungul kee rat*, which we would interpret as Tuesday night, and the alibi set up on this foundation clears the prisoner, while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot, where the murder was committed, on Tuesday night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos' Tuesday night.—If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important

LUNAR TIME.

Moohurrum,	Rujub,
Sufur,	Shaban,
I Rubee-ool uwwul,	Rumuzan,
II Rubee } oos sanee,	Shuwwal,
} ool akhir,	Zilqad, or Zeeqadu,
I Jumad-ool uwwul,	Zilhij, or Zeehijju.
II Jumad- } -oos sanee,	
} -ool akhir,	

HINDOO AND ENGLISH MONTHS.

Chyt, commences from the 11th to 13th, }	March,	Koonar, or Asin, September.
		Katik, or Kartik, October.
Bysak _h ,	April,	Ug _h un, November,
Jet _h ,	May,	Poos, or Poh, December,
Usar _h ,	June,	Mag _h , or Mah, January,
Sawun, or Srawun,	July,	P _h agoon, or } February.
B _h adon,	August,	P _h algoon, }

services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer.—In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a *Moosulman* and a British officer, if the latter has ordered the former to carry a particular operation into effect on *Mungul kee rat*, as Tuesday night, his expectations will evidently be anticipated one whole day, as the *Moosulman*, according to his notion of time, will in this case do the duty required upon Monday night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent.

Dam, Udd_hee, Dumree, Ch_hedam, Ud_hela, Pysa,

$1\frac{1}{2} = 1 \& 2 = 1 \& 2 = 1 \& 2 = 1 \& 2 = 1 \& 2 =$

Tuka (6), Ana, Pa_olee or Sook_{ee}, Ud_heelee, Roope_u,

$1 \& 2 = 1 \& 4 = 1 \& 2 = 1 \& 2 = 1 \& 16 =$

Mohur or Ushrufee,

$= \text{one}$

} This, however, varies much in
its value, and the extremes may

probably be 18 and 14 *roopees* to the *mohur*, according to its intrinsic worth in gold, or the caprices of the money changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables, of weights and measures, are now inserted in the several Registers published in this city, it would be absurd in me to reprint them, I shall therefore refer all new comers, for every information of this sort, to Mr. Gardiner's accurate work, which is procurable at the *Hurkuru* and Morning Post Printing-offices.

(6) Or *pukka pysa*, a double *pysa*, the other being named *kucha* or *single*. The Bungalees call *roope_u tuka*; and the $\frac{1}{4}$ *sookce*, *seekce*; the final *ee* is frequently changed to *a*, in such words, without affecting their meaning, whence *sooka*, *seeka*, *pa_ola*, &c. but *ud_hela* and *ud_heelee*, as may be seen above, are very different things. The *Ch_hedam* is moreover termed *dookra*, but after all, except with the *pysa*, *ana*, *roope_u* and *mohur*, the stranger will not at first have much business or connection. As he prolongs his stay, or extends his inquiries, he will learn what *kuorees* and *puns* also are.

☞ The *Military Terms, Exercises, Dialogues, List of Towns, &c.* are inserted after the *Vocabulary*.

A
VOCABULARY,
ENGLISH AND HINDOOSTANEE,

COMPILED FOR
THE USE OF STRANGERS,
IMMEDIATELY AFTER THEIR ARRIVAL ON THE ESTABLISHMENTS
OF
BENGAL, MADRAS, AND BOMBAY,
OR OTHER PARTS OF THE PENINSULA, AND THE
WHOLE OF HINDOOSTAN.

A or *an*. ek, v. *any*.

To be able. sukna. This verb is often compounded with others,
as ja-sukna, to be able to go—kur-sukna, to be able to do—
bol-sukna, to be able to tell, &c. &c.

Aboard. pur, men, after, *ship*, &c. v. *on*, *in*.

Above. oopur, pur, pu, v. *on*, *more*, &c.

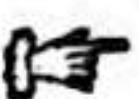
About. aspas, chuogird, v. *near*, ghoomkur, v. *round*.

Abuse. galee.

Accident. ittifaq.

Account. hisab, v. *cause*.

Accountant. hisab-dan, mootusuddee, (surkar, generally but
improperly used.)

(7)  N. B. The line at top of the subsequent pages, will serve so far as the pronouncing compass for the reader to steer by, who may happen to forget, or is too indolent to acquire, my system of orthography, in the foregoing sheets. The mute *e* in italics, is there merely to shew, that I admit no such useless members into my scheme. The other vowels and combination *ch*, *ng*, *sh*, *zh*, (the *s* of pleasure) can give very little trouble now, especially when the reader is once more

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Across. ara, par, v. *over*.

Active. chalak, p₁hoorteela.

Advice. musluhut, sulah.

Afoot. pydul, pa, on-pa-on, pa-pe₁adu.

Afraid. durta, dura, v. *fear*.

After. peeche, bad, kur (*drinking*), pee-kur, v. 75.

Afternoon, teesre puhur, sipuhur, dopuhur ke bad.

Again. p₁her, ny₁e sir se, uor wuqt, v. *time*.

Age. omr, sin.

Agent. goomashtu, wukeel.

Air. huwa, ba₁o.

Alike. burabur, ek₁hee, eksan, v. *same*.

All. sub, tumam, b₁hur, sara, v. *whole*.

Almond. badam.

Almost. qureeb, v. *near*.

Alone. ukela, tunha.

Already. ub₁hee, v. *before, ready*.

Also. b₁hee.

Always. humeshu, suda, nit-oot₁h.

apprised, that *uo* is the very diphthong we have in our chouse, and final *u* even is in fact a very short *a*, never *oo*, as this sound is invariably expressed by two *o o*'s. Suppose the learner inclined to ascertain the precise enunciation of a word like *humeshu*, he combines all its component letters with the actual powers they possess in the key line at top, by which he must form the true sound *h u m e s h u*, which some people would probably express thus, *hamaisha*, *humiesheh*, *hamcesheh*, &c. As all the letters of the same series in principle 4, are apt to be confounded in different provinces, the learner must always recollect this circumstance, should he hear *k₁hENCHna*, *k₁heenchna*, *k₁hynchna*, indiscriminately used to express the word *to draw*. For complete information on this interchangeable subject, I must, however, refer to my large Grammar.

ya, yo, b, h, zh, of yawn, yoke, abhor, adhere, pleasure, &c.

Among. men, beech-men, dur mee, an.

Anchor. lungur.

And. uor, uo, o.

Angry. ghoosse, khufu, na-khoosh.

Another. uor, ek-uor, ghyr, uor-ko, ee, doosra.

Answer. juwab, ootara.

Ant. che, ontee, mor, (*white*) deemuk.

Any. kooch, h, ko, ee, kisee, v. *person, thing.*

Arm. hat, h, banh.

Armpit. bughul.

Army. lushkur, fuoj, sipah.

Arrow. teer.

As. jysa, ji, on, kur ; kyoon-kur, *as how*, v. *so.*

Ashore. } kinare, ulug, ek turuf, v. *side.*
Aside. }

To ask. pooch, hna, mangna, chahna, v. *to want.*

Asleep. sota, so, a, neend men.

Ass. gud, ha, k, hur, v. *fool.*

Assistance. mudud, suhara, yaree, v. *to support.*

Author. moosunnif, banee, kurta.

Awake. jagta, bedar.

Away. door, v. *to go*, also *far.*

B.

Back. peet, h, poosht (*to fall*) hutna, dubna.

Backwards. peeche, v. *rear.*

Bad, zuboona, bud, khurab, boora, nakaru.

Bag. t, hylee, keesu.

Baggage. usbab, cheezbust, saman.

Baker. rote-wala, nan-ba, ee, v. *bread.*

Ball. (*shot*) gola, golee (*dance*) nach.

Bamboo. bans.

Barber. hujjam, na, ee.

Bargain. shurt, v. *to wager.*

Barley. juo.

Base. bud-zat, pajee, kumeenu.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Basket. tokree, pitaree.

Bason. basun, burtun.

Bastard. huraam-zadu.

To bathe. ghoosul-k, nuhana.

Battalion. pultun.

Battle. lura_{ee}, jung.

Bayonet. sungeen.

To be. hona, jana, ruhna, v. *to live*.

Beam. shuh-teer, kuree.

To bear. oot_{hana}, suhna, burdasht-k.

To beat. mar-na, peetna.

Beard. darhee, reesh.

Bearer. kuhar, muhra, b_{ho}_{ee}.

Beast. hywan, janwur.

Beautiful. khoobsoorut, soondur, soot_{hra}, v. *handsome*.

Because. kyoonkur, v. *cause*.

To become. ho-jana, bunna, ho-nikulna, v. *to grow*.

Bed. bich_{hana}.

Beef. ga_e ka gosht, i. e. cow's flesh.

Before. age, samne, pyhle.

Beggar. fuqeer.

To begin. shooroo-k. lugna.

Behind. peech_{he}, v. *after*.

To believe. manna, v. *trust*.

Bell. g_{hoong}, hroo, g_{hun}ta.

Bellows. d_{huon}kee.

Belly. pet, shikum.

Below. neech_{he}, tule, v. *bottom*.

Best. uch_{he} se uch_{ha}, sub se uch_{ha}.

Beyond. pure, oos par, v. *side*, also *without*.

Bird. chiree_a, janwur.

Bit. tookra, v. *morsel*, quzu_{ee}, v. *bridle*.

Bitch. koottee.

To bite. katna, dusna.

Bitter. kurwa, teeta.

Black. kala, se_{ah} (and *blue*), neela, peela.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Blacksmith. lohar, ahun-gur, v. *iron*.

Blanket. kummul, kumlee.

Blind. und₁ha, (*of one eye*) kana (*at night*), rut-uond₁hee₁a.

Blockhead. be wuqoof, uhmuq, ooloo, v. *ass*.

Blood. lohoo, khoon.

To blow. buhna, chulna, v. *to flow (breath)*, p₁hoonkna.

Blue. neela, v. *black*.

Board. (*plank*), tukhtu, pat.

Boat. na₁o, kishtee.

Body. ung, budun, v. *any*.

To boil. k₁huolna, oobulna, josh-k₁h.

Bold. mun-chula, nidur, diler.

Bone. huddee.

Book. kitab, pot₁hee, namu.

To be born. pyda-h, hona.

Both. dono, hur-do.

Bottle. sheeshu, qurabu.

Bottom. tula, neecha.

Bow. kuman, (*salutation*) sulam.

Box. sundooq-chee, v. *chest*.

Boy. lurka, ch₁hokra, luonda.

Brain. mughz.

Bran. b₁hoosee, ch₁hokur.

Branch. dalee, shakh.

Brass. peetul.

Bread. rotee, nan.

To break. torna, p₁horna.

Breakfast. hazree, nashtu.

Breast. ch₁hatee, seenu, choonchee.

Breath. dum, sans, nufus.

Brick. cent (*dust*), soorkhee.

Bridge. pool, (*draw*) pool-tukhtu.

Bridle. lugam.

To bring. lana, anna.

Broad. chuora, chukla.

Broom. j₁haroo.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, sky ;

Broth. shorwu, shorbu, soorwu.

Brother. b₁ha₁ee, buradur.

Brown. ooda, b₁hoora.

Brush. koonchee.

Buckle. chupras.

To build. bunana, v. *to raise*.

Bullock. byl, burd, (*bull*) sand.

Bundle. gut₁hree, mootree, dustboqchu.

To burn. julna, (*cause*) julana.

To burst. p₁hootna, p₁hutna.

To bury. garna.

Business. kam, kaj, khidmut, surokar.

But. lekin, pur.

Butcher. qussab, qusa₁ee.

Butler. khan-saman, rikab-dar.

Butter. muk₁hun, (*boiled*) g₁hee.

Button. g₁hoond₁ee, tookmu.

To buy. mol-lena, khureed-na.

By. se, pur, v. *on, with, &c.*

C.

Cabbage. kurum-kulla, kobee ?

Cage. pinjra, qufus.

Calf. buch₁hroo.

To call. bolana, tulub-k. yad-k. pokarna.

Califlower. kurum-p₁hool, p₁hool-kobee ?

Camel. Oont, shootoor.

Can. sukta, (from *sukna*, to be able.)

Candle. buttee, batee, shuma, (*stick*) shuma-dan.

Cane. bed, bet, ch₁huree.

Cannon. top.

Cap. topee.

Cards. tas, gunjeefu.

Care. fikr, purwa, chinta, khubur, (*ful*) khubur-dar.

Carpenter. burhu₁ee.

ya, yo, b_h, zh, &c. of yawn, yoke, *abhor*, *adhere*, pleasure, &c.

Carpet. ghaleechu, shutrunjee.

Chalk. k_huree-muttee.

Chamber. kot_hree.

Carriage. garee, rut_h, buhul.

Cart. ch_hukra, v. *carriage*.

Carrot. gajur.

To carry. lejana, v. *to bear*.

Cartridge. tonta.

Caterer. khurch-burdar.

Cash. pysa, rok, rokur, nuqd.

Cat. billee, poosee.

Cause. subub, wastu, lee_e, moojib, karun, v. *therefore*, &c.

To catch. pukurna.

Chain. zunjeer, beree.

Chair. chuokee, koorsee, musnud, palkee, v. *stool*, *couch*.

To change. budulna, ooturna, v. *to strip*.

Charcoal. ko_ela, gool.

Cheap. susta, urzan.

Cheek. gal, rookh-sar.

Cheese. puneer.

Chest. sundooq, petee.

To chew. chabna, koochulna.

Chicken. choozu, chingna, moorghee ka buchu.

Chief. surdar, bura sahib.

Child. (m.) lurka, (f.) lurkee, (com.) baba.

Chin. t_hooddee.

Chintz. ch_hheet.

Choice. pusund, chah.

To choose. chah-na.

Cinnamon. dar-cheenee.

City. shuhur, nugur.

Clean. saf, soot_hra, pak.

To climb. churhna.

To clip. kuturna.

Cloak. baranee.

Clock. g_huree, g_hunta.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Cloaths. poshak, libas, kupre, from—

Cloth. kupra.

Clove. luong.

Coach-man. garee-wan.

Coat. koortee, unga.

Cock. moorgha.

Coffee. quhwu.

Cold. (*adj.*) t₁hund₁ha, surd, (*subs.*) jara, surdee.

Collector. tuhseel-dar.

Colour. rung.

Colours. nishan, ulum.

Colt. buch₁hera.

Comb. kung₁hee, shanu.

To come. ana, puhonchna.

Companion. sat₁hee, rufeeq, yar, sungee, shureek.

Comparison. mooqabulu, nisbut, buraburee, *v. equal.*

Complaint. furyad, nalish.

Compliments. sulam.

To confide. manna, b₁hurosa, &c. *r. v. trust.*

Confinement. qyd.

Consent. ruza, ruza-mundee, (*to*) qubool-na or *k. razee-k.*

Cook. bawur-chee, kubabee, *v. roast.*

To cook. pukana.

Copper. tamba.

Copy. nuql, ootara.

Corner. kona, goshu.

Corpse. moordu, lash.

Correct. t₁heek, doorroost, suheeh.

Cotton. roo₁ee, kupas.

To cover. d₁hampna, d₁hankna, purdu-k. *v. to hide.*

Couch. dungul, *v. chair.*

To cough. k₁hansna.

Could. suka, *v. can.*

To count. giinna, shoomar-k.

Counterpane. pulung-posh, *v. quilt.*

Counting-house. duftur-khanu.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Country. moolk, des.

Court. udalut, (*yard*) angun.

Cow. ga₁e, guo, goroo.

Coward. na-murd.

Crab. kenkra.

Cream. mula₁ee.

Cresses. halim.

Crime. gonah, tuqseer, pap, v. *fault*.

Criminal. gonah-gar, tuqseer-war, pap-ee, v. *bad*.

Crooked. terha, tirsch₁ha, kuj.

Crow. kuwwa, kaga.

Cruel. sung-dil, sukht.

Crupper. doom-chee.

To crush. koochulna, dubana.

To cry. pokarna, v. *to weep*.

Cubit. hat₁h.

Cucumber, k₁heera, kukree.

Cunning. se₁ana, pukka.

Cup. pe₁alu, kutoree, jam.

Currier. chumar.

Curry-comb. k₁huruhra.

Curtain. purdu, (*bed*) musihree, v. *screen*.

Cushion. guddee.

Custom. dustoor, rusum, chal, chulun.

To cut. katna, turashna.

D.

Dagger. khunjur, pesh-qubz, kutar.

Daily. roz-roz, hur-roz, din-din.

To dance. nach-na.

Danger. khutru, chinta, jok₁him, v. *fear*.

Dark. und₁hera, tareek, kala.

Date. tareekh, mitee, tit₁h.

Daughter. betee, lurkee, dokhtur, d₁hee.

Day. din, roz, bar, war, (*before yesterday and after to-morrow*), purson, turson, nurson, (*break*) turka, b₁hor, soobuh.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Dead. moo₁a, mura, (*flesh*) moordar.

Deaf. byhra.

Dear. muhunga, b₁haree, guran.

Death. muot, murg, mirtoo.

Debt. qurz, dyn, ood₁har.

Debtor. qurz-dar, dyn-dar.

Deep. gyhra, ugum.

Deer. hurn.

Devil. shytan, iblees.

Dew. os, shub-num.

Diamond. heera, ulmas.

Dictionary. furhung, loghut, kosh.

To die. murna, (*colour*) rungna.

Difference. furq, tufawoot, beech, be₁ora.

Difficult. mooshkil, kut₁hin, v. *hard*.

To dig. k₁hodna.

Dirt. myl, keechur.

Discourse. bat-cheet.

Dish. rikabee, t₁halee.

To dismount. ootarna, ooturna.

To distribute. bantna.

District. purgunu, zilu.

Distance. tufawoot, pulla, dooree, v. *length*.

Ditch. k₁ha₁ee, khunduq.

To dive. ghotu-marna.

Diversion. tumashu, v. *play*.

To do. (v. n.) bunna, hona, (v. a.) kurna, v. *to make*.

Doctor. hukeem, tubeeb, byd.

Doe. hurnee.

Dog. kootta, kookur, sug.

Dont. mut, nu.

Door. dur, durwazu, do₁ar.

Double. dohra, doona, doo-chund.

Down. neeche, tule, zumeen-pur, v. *ground*.

To draw. k₁henchna, tanna, g₁huseetna.

Drawers. (*short*) jang₁hee₁a, (*long*) pa₁ejamu, izar.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

To drink. peena, v. *to eat*.

To drive. hankna, chulana, duorana, b₁hugana, v. *to flee*.

A drop. boond, qutru.

To drown. doobna, doobana, boorna.

Drum. tumboo, b₁hol.

Drunk. mut-wala, must.

Dry. sook₁ha, khooshk (*thirsty*) pee₁asa.

To dry. sook₁hana, sook₁hna.

Duck. but, butukh.

Dumb. goofiga.

Dust. gurd, d₁hool, khak.

E.

Each. ek-ek, hur-ek, (*two*) do do, (*three, &c.*) teen teen.

Ear. kan, gosh.

Earth. mittee, khak.

East. poorub, mushriq.

Easy. asan, suhuj, sulees, suhul.

To eat. k₁hana, jee₁oona.

Egg. unda, byzu.

Elbow. kohnee.

Elephant. hat₁hee, feel.

Empty. khalee.

End. sira, ch₁hor, tumamee, hud, unt, akhir.

Enemy. dooshmun, hureef, byree.

Enough. bus, buhot, d₁her.

To enter. b₁heetur-a. or j. v. *in*, also, *to go*.

Evening. sham, sanj₁h.

Ever. kub₁hee, kud₁hoo.

Every. hur, hur-ek, hur-ko₁ee, v. *all, each*.

Evidence. guwah, shuhadut, sak₁hee, v. *witness*.

To examine. purk₁hana, puruk₁hna, janchna.

Exercise. (*bodily*) mihnūt, wurzish, (*military*) quwa₁ed.

Expence. khurch.

To extinguish. booj₁hana.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Eye. ank_h, chushm, (*twinkling of*) pul-marte.

Eye-brow. ubroo, b_houn, (*lash*) pupnee, (*lid*) puluk.

F.

Face. moonh, chihra, soorut, roo.

To fall. girna, purna.

Fan. punk_ha, (*fly*) chuonree.

Far. door, door duraz, v. *distance*.

Farrier. nal-bund, salotree.

Fat. mota, furbih.

Father. bap, pidur.

Fault. chook, qoosoor, suho, khuta, v. *crime*.

Favour. mihr-banee, kirpa.

To fear. dur-na, dubna.

Fear. dur, duhshut, wuswas, v. *danger*.

Feast. mihmanee, k_hana, zee_hafut.

Feather. pur.

To feed. k_hilana.

Female. madu.

Fever. tup.

Few. t_hora, do teen, ek ad_h.

Fiddle. sarungee.

To fight. lurna, j_hugurna, v. *quarrel*.

To fill. b_hurna.

To find. pana, milna, hat_h-ana or -lugna.

Fine. dand, gonah-garee, (*adj.*) miheen, pulta.

Finger. unglee.

To finish. ty_hyar-or tumam-k. v. *end*.

Fire. ag, atush.

To fire. (*a gun*) ch_horna, daghna, (*a ball*) chulana.

First. pyhla.

Fish. much_hee, much_hlee.

Fist. mookka, moot_hee.

To fit. t_heeek-lugna, p_hhubna, sohna, byt_hna.

To fix. lugana, jurna, qa_hem-k. garna.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

To flee. b₁hagna, v. *to run.*

Flesh. gosht, mans.

Flint. put₁hree.

Flour. ata, myda.

To flow. buhna, chulna, jaree-h. v. *to run.*

Flower. p₁hool, gool.

Fly. muk₁hee.

To fly. oorna, v. *to flee.*

Food. k₁hana, khorak. v. *to eat, drink, &c.*

Fool. uhmuq, be-wuqoof, mooruk₁h, v. *ass.*

Foot. pa₁on, pyr, (*man*) hurkaru, pee₁adu, v. *afoot.*

For. ko, waste, v. *on, because, &c.*

To forbid. muna-k. rokna, dantna, v. *to stop.*

Force. zor, bul, tor, v. *power.*

Forehead. peshanee, mat₁ha.

To forget. b₁hoolna, bisarna.

To forgive. mu₁af-k. ch₁horna, jane-d.

Fork. kanta.

Fort. qilu, guruh, gurhee, kot.

Fortune. nuseeb, qismut, b₁hag.

Forwards. age, bur₁hke.

Foundation. ne₁o, bina.

Fowl. moorgh, punk₁hee.

Fox. lomree.

Fraud. dugha, ch₁hul.

Fresh. tazu, tutka.

Friend. dost, ashna, yar, meetoo.

To frighten. durana, d₁humkana, v. *to threaten.*

From. se, pas se.

Fruit. p₁hul, mewu.

To fry. tulna, b₁hoonna.

Full. b₁hur, poora, poor, b₁hur-poor.

Fun. tumashu, k₁hel, v. *joke.*

G.

Garden. bagh, bagheechu, p₁hool-waree.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy.

Gardener. malee, ba_{gh}-ban.

To gather. juma-*k.* or *h.* butorna, jorna.

Gentleman. murde-admee, b_hule-manoos.

To get. pana, milna, k_hana, (*a beating*) mar-*k_h*, v. *to find*.

Ghost. b_hoot.

Ginger. udruk, son*t_h*.

Girl. ch_hokree, lurkee, luondee.

Girth. tung, furakhee.

To give. dena, bukhshna, sompna.

Glad. khoosh, mugun, anund.

Glass. sheeshu, pe_{al}u, goolabee, v. *cup*.

Glove. dustanu.

Glue. suresh.

To go. jana, chulna, (*away*) chula-*j.* jata-*ruhna*, goom-*h.*

Goat. bukra, bukree.

God. khoda, ullah, eeswur, nara_{en}, ram, b_hugwan.

Gold. sona, zur, (*smith*) sonar, zur-gur.

Good. uch_ha, k_hoob, b_hula, bihtur, khyr, v. *well*.

Grass. g_has, k_hur.

Grave. qubur, gor.

To graze. churna.

Grease. churbee, roghun, chiknahut.

Goose. hans.

Grain. danu, unaj, ghullu, rusud.

Grand. (*father*) dada, nana, (*mother*) dadee, nanee.

Greasy. chikna, v. *fat*.

Great. bura, b_haree, mota, muha.

Green. subz, bura.

Greens. sag, subzee, turkaree.

Grief. ghum.

To grind. peesna.

Groom. su_{ees}, nufur.

Ground. zumeen, b_hoom.

To grow. burhna, oogna, jumna, nikulna, hona, v. *to become*.

Guaiva. umrood, suftee-am.

Guard. chuokee-dar, puhre-dar, v. *watch*.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Gum. gond.

Gun. topuk, v. cannon and musquet.

Gunpowder. baroot.

H.

Hair. bal, moo.

Half. ad₁ha.

Hall. dalan.

Hammer. hut₁huoree, martol?

Hand. hat₁h, dust.

Handkerchief. roo-mal.

Handle. dustu.

To hang. lut₁kana, lutukna, (*strangle*) p₁hansee-d.

Handsome. khoosh-nooma, khoob-soorut, v. good, face, &c.

Happy. khoosh, v. glad.

Hard. sukht, kura.

Hare. khur-gosh, lum-kuna.

Hat. topee.

Hatred. dooshmunee, byr, udawut, v. spite.

He. wooh, yih, oosne, isne.

Head. sur, sir, sees.

To heal. chung₁a-k, v. well.

To hear. soonna.

Heart. dil, mun, khatir.

Heat. gurmee.

Heaven. bihisht, bykoont₁h.

Heavy. b₁haree, guran.

Heel. eree.

Helm. sookkan, ('sman) -ee, whence Sca-connie.

Height. oonchan, ooncha₁ee, v. high.

Hell. juhunnum, dozukh.

Hen. moorghee.

Hence. yuhan se, id₁hur se.

Here. yuhan, yihan, eehan, ihan, id₁hur.

To hide. ch₁hipana.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

High. ooncha, boolund.

Hill. puhar, koh.

Hilt. qubzu, moot_h.

Him. oos, oos-e, oos-ko, is, is-e, is-ko.

Hinge. qubzu, nurmadgee.

To hire. kira_{yu}-lena, b_hara-lena.

Hog. soo_{ur}.

Hole. ch_hed, soorakh, bil.

Home. g_hur, (at) g_hur men.

Honey. shuhud.

Hoof. soom, k_hooree.

Horn. seeng.

Horse. g_hora, usp, v. *poney*.

Horse-shoe. nal, v. *shoe*.

Hour. g_huree, sa_{ut}.

House. g_hur, huwelee.

How. kysa, kis-turuh, kyoona, v. *what*.

How-many. ketne, kete.

How-much. keta, ketna.

How-far. ketee or ketnee door, v. *distance*.

Hunger. b_hook_h.

Hungry. b_hook_{ha}.

To hunt. shikar-k.

Husband. khusum, khawind.

I.

I. myn, myn ne.

If. ugur, jo.

Immediately. ub_hee, isee dum, toort, joheen, v. *now*.

In. men, b_hheetur, undur, beech, v. *within*.

To increase. bur_hana, zee-adu-k. v. *to grow*, also *more*.

Ink. se_ahee, ruoshna_{ee}.

Ink-stand. qulum-dan, duwat, v. *pen*.

Insolent. mugra, shokh, be-udub, d_hheet_h.

Interpreter. dob_hashee_a.

ya, yo, b_h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Iron. loha, ahun, v. *smith.*

Island. tapoo, juzeeru.

It. wooh, yih, oosne, v. *he.*

Itch. k_hhoojlee, kharish.

Ivory. hat_hhee-dant, v. *elephant.*

J.

Jackall. geedur.

To join. milana, jorna, lugana.

Joke. t_hut'ha, hunsee, t_hut_hholee, muzakh, v. *fun.*

Journey. sufur, kooch, v. *stage.*

Judge. hakim, qazee.

Juice. rus, uruq.

To jump. koodna, p_handna, just-*k.*

Justice. udalut, insaf, dad, ne_ao.

K.

To keep. ruk_hna, d_hurna.

Key. koonjee, kileed, chabee?

To kick. lat-marna.

Kid. hulwan.

To kill. mar-dalna, marna, v. *to die.*

To kindle. ag-lugna or lugana, soolugna, v. *to light.*

King. padshah, sooltan, raja.

Kingdom. raj, padshahut, sultunut.

To kiss. choomna, bosu-*d.* or *lena.*

Kitchen. bawurchee-khanu.

Knee. g_hootna, zanoo.

Knife. ch_hooree, ch_hhoora, v. *pen.*

Knot. gant_h, girih.

To know. janna, puhchanna, cheenhna, maloom-*k.* & *h.*

Labour. mihnut, duor-d_hoop, v. *to run, sun.*

Lace. kinaree, gota.

Ladder. seerhee, zeenu.

Lady. beeb_{ee}, begum, khanum, buhoo, ba_{ee}, bee.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Lame. lungra, loola, lung.

Lamp. chiragh, dee_a, (*hanging*)qundeel, j_har, v. *lantern*.

Land. zumeen, b_hoom, (*by*) khooshkee, sook_he.

Lane. gulee, v. *street*.

Language. zuban, bolee, b_hasha, b_hak_ha.

Lantern. fanoos, v. *shade*.

Last or latest. pich_hla, peech_he se peech_ha.

To last. tikna, t_huhurna, ruhna, chulna, nib_hna, buchna,
v. *to remain*.

Late. be-wuqt, uber, derkur.

To laugh. hunsna.

Law. shuru, shuree_{ut}, v. *justice*.

Lazy. soost, uskutee, kahil.

Lead. seesa.

Leaf. (*tree*) putta, pat, burg, (*book*) wuruq.

Lean. doobla, putla, laghur.

To leap. koodna, v. *to jump*.

To learn. seek_hna.

Leather. chumra.

To leave. ch_horna, ruk_h-ch_horna.

Leave. ch_hoottee, rokhsut, ruza, ijazut, v. *order*.

Left. ba_ean.

Leg. pindlee, pa_{on}, saq.

Lemon. neemboo, leemoo, kurna.

To lend. ood-har-d. quruz-d.

Length. lumba_{ee}, tool, durazee, v. *long*.

Leopard. cheeta, pulung.

Letter. chit_{hee}, khut, v. *note*.

Level. burabur, chuorus.

Liar. j_hoot_{ha}, durogh-go.

To lick. chatna.

Lid. d_hukna, sur-posh, v. *top*.

Lie. j_hoot_h, durogh.

Life. jan, jee, zindugee, puran.

To lift. oot_hana.

ya, yo, b_h, zh, of yawn, yoke, *abhor, adhere, pleasure, &c.*

Light. (*not heavy*) hulka, soobook, munda, (*not dark*) oojala, ruoshun, v. *lamp, candle, match, link, &c.*

To light. julana, silgana, ruoshun-k. v. *to kindle.*

Lightning. bijlee, burq.

Like. mo_{afiq}, burabur, shamil, v. *alike.*

Lime. choona, kulee, b_hurka.

Line. lukeer, sutur.

Linen. sootee-kupra, v. *cloth.*

Lining. ustur.

Link. (*light*) mushal, (*boy*) mushal-chee.

Lip. hont_h, lub.

Live. living, jeeta, zindu, (*flesh*) jeetar.

List. furd, ism-waree.

Little. t_hora, ch_hota, (*a*) kooch_h, ek, zirū, took, also *pray.*

To live. jeena, hona, ruhna, t_huhurna, v. *to last.*

Load. boj_h, lad, b_har.

Lock. tala, qoofl.

Long. lumba, bura, duraz, tool tuweel.

To look. dek_hna, niharna, luk_hna, nigah-&c. *k.* v. *sight.*

To loose. ch_horna, k_holna, ootarna.

Loss. noqsan, tota, g_hata.

To lose. k_hona, harna.

Loud. ooncha, bura, v. *high.*

Love. pe_{ar}, eshq, chah, (*to*) chah-na.

Low. neecha, nusheb, udna.

M.

Mad. deewanu, buorana.

To make. bunana, pyda-ty_{ar}-k. v. *to do.*

Male. nur.

Man. admee, murd, manoos, v. *person.*

Mango. amb, (*fish*) tupsee-much_hhee.

Manner. turuh, duol, tuor, soorut, d_hub, kur, *whence this*
or that *manner*, yoon-kur, woon-kur, v. *what, thus.*

Many. buhot, bohtere, d_her, v. *so, how.*

March. kooch, v. *to walk.*

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Mare. g_horee, madwan, madee_{an}.

Mark. nishan, puta, dagh, v. *stain*.

Marriage. shadee, be_{ah}.

Market. bazar, hat.

Marrow. gooda, mughz.

To marry. be_{ah}-na.

Martingale. zer-bund.

Master. sahib, malik, khawind, aqa, mooneeb, surkar.

Mat. chuta_{ee}, boree_a, suf, hoogla.

Match. (*light*) tora, fuleetu, v. *pair*.

Me. mooj_h, mooj_h-e, mooj_h-ko.

Mean. pajee, kumeenu, neech.

Meaning. manee, urt_h.

Measles. pungotee.

Medicine. duwa, duwa_{ee}.

To meet. milna, b_hentna, moolaqat-*k*.

Melon. khurboozu, turboozu.

To melt. gulna, gulana, g_hoolna, g_holna, puseejna.

Memory. yad, soort, sood_h.

To mend. murummut-*k*. sarna, dooroost-*k*. (*a terrace*) dagh
reze-*k*. (*a coat, &c.*) pywund-lugana, rufoo-*k*.

Merchant. suoda-gur, muhajun.

Messenger. hurkaru, qasid.

Middle. beech, durme_{an}, beech o beech.

Midnight. do puhur rat, ad_hee rat.

Milk. dood_h, sheer, (*curas*) duhee, (*butter*) ch_hach.

Mine. mera, upna.

Mirror. arsee, a_eenu, durpun, v. *glass*.

To mix. milana, sanna.

Moment. dum, lumhu, pul.

Money. roopu_e, pysa, kuoree.

Monkey. bundur.

Month. muheena, mah, mas.

Moon. chand, mah, (*light*) chandnee, mah-tab.

More. uor, zee_{adu}, ulawu, age, (*or less*) kum besh, kum zee
ad, g_hat, barh.

ya, yō, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Morning. fujur, b₁hor, bihan, turke.

Morsel. nuwalu, loqmu, gras, tookra, v. *piece*.

Morter. huwan, humam.

Mother. ma, madur.

To move. hilna, dolna, hilana, suikana.

Mould. kalbood, sancha.

Mouse. choohee, moosree.

Mouth. moonh.

Much. buhot, d₁her, (so) etna, eta, (as) jetna, v. *how*.

Mud. chuhla, gara, (wall) kuchee deewar, v. *raw*.

Mule. khuchur.

Murder. khoon- (-er) -ee, qatil.

Musket. bundooq, qurabeen, sutka.

Mustard. ra₁ee, surson.

My. mera, upna.

N.

Nail. (*finger*.) nakhoon, nuh, (*iron*) keel, mekh, kanta.

Naked. nunga.

Name. nam, ism.

Narrow. tung, choost, sukra.

Navel. naf.

Near. nuzdeek, pas, nere.

Necessary. zuroor, durkar, lazim, chace₁e, (*the*) ja₁e-zuroor

Neck. gula, gurdun.

Needle. soo₁ee, sozun.

Neighbour. purosee, humsa₁yu.

Nephew. b₁huteeja, b₁hanja.

Net. jal, jala, dam.

Never. kub₁hee nuheen, hurgiz nuheen.

New. ny₁a, nuo. *A new,* ny₁e sir se, suri nuo.

News. khubur, ukhbar, gup.

Niece. b₁huteejee, bhanjee,

Night. rat, shub, ryn, (*to*) rat ko, aj rat.

No. nuheen, nu, u-han, oo-hoon.

Nobleman. umeer, omra, omda, baboo.

Noise. shor, ghool, hungamu, d₁hoom.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

None. ko₁ee-or kooch₁h-nuheen, v. *any, some-one, no.*

Noon. do-puhur, do-puhree.

North. oottur, shimal.

Nose. nak.

Not. nuheen, nu.

Note. chit₁hee, rooqu, shooqqu, patee.

Nothing. kooch₁h-nuheen, hech.

To nourish. palna, posna, purwurish-k.

Now. ub, ub hee, is wuqt, v. *present, this, time.*

Nurse. da₁ee, duda.

Nut (cocoa) naryul, v. *fruit.*

Nutmeg. ja₁e p₁hul.

O.

O. u₁e, y, a, he, re, o.

Oar. dand, whence dand-ee, a rower.

Oath. qusum, kiree₁a, suogund.

Office. ohdu, kam, khidmut, munsub, v. *place.*

Of. ka, ke, kee, v. *from.*

Often. barbar, buhot bar, bohtera, barha, uksur, dufu₁at, v. *so.*

Oil. tel, ruoghun, p₁hool₁el, (rose) utr.

Ointment. murhum, mulhum.

Old. poorana, qudeem, (man) bood₁ha.

Olive. julpa₁e.

On. pur, oopur, men, v. *in.*

One. ek, ko₁ee, wala, v. *person.*

Once. ek-bar or -dufa, v. *time.*

Only. sirf, ekla.

Onwards. age, burhke.

Open. k₁hoola, kooshadu.

Opinion. uql, danist, sumuj₁h, booj₁h.

Opium. ufeem.

Opposite. samne, mooqabil, roo bu roo.

Or. ya, khwah, chaho.

Order. hookm, kuha, purwangee, purwanu.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Orange. narungee, kuonla.

Orphan. yuteem.

Other. uor, ugla, ghyr, doosra, (*pl.*) uoron, v. *second*.

Oven. tundoor.

Over. par, oopur, pur, v. *across*, also *side*.

To overturn. oolutna, ooltana.

Outside. batur, oopur.

Owl. ooloo, boom.

Own. upna, khas, nij ka.

Oyster. kustoorā?

P.

Pain. durd, dook₁h, peer, (*to*) dook₁h-na, pirana, but₁hna.

Pair. jora.

Palm. hut₁helee, kufidust.

Pan. handee, kurahee, (*frying*) mahee-tabu.

Paper. kaghuz, puttur.

To pare. kuturna, turashna, v. *to scrape*.

To paint. rungna, k₁heechna, v. *to draw*.

Parrot. tota, soo₂.

Part. hissū, bant, bukhru, v. *piece*.

Pattern. numoonu, bangee.

Pay. tulub, durmahu, tun-khwah, shuruh, v. *month*.

To pay. b₁hur-d, uda-k. To be paid. b₁hur-p.

Paymaster. khuzan-chee, v. *treasury*.

Pea. mutur, danu, v. *grain*.

Peace. sooluh.

Pea. (*cock*) mor, (*hen*) mor-nee, (*chick*) mor-yla.

Pearl. motee, door.

Pen. qulum, (*knife*) qulum-turash, chukkoo, chakoo.

Pencil. sila₁ee, seese-or lukree-ka qulum.

People. log, admee, khilqut, v. *man*.

Pepper. mirch, peepul.

Perhaps. sha₁ed, hoga, ho to ho.

Permission. rokhsut, v. *order*, *leave*.

Person. admee, shukhs, jun, juna, manoos.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Pestle. dustu, sonta.

Petition. urz, urzee.

Pewter. just, ranga.

To pick. choonna, binna.

Pickle. achar, chutnee.

Picture. tusweer, nuqsh, chitur.

Piece. tookra, took, rezu, v. *web*.

Pigeon. kubootur.

Pill. golee, hubb.

Pillar. sutoon, k₁humb₁ha, v. *post*.

Pillow. tukee₁u, balish.

Pine-apple. ununnas.

Pipe. (*tube*) nul, ny-chu, v. *reed*, (*smouking*) hooqqu.

Pistol. tubunchu.

Place. juguh, mukam, t₁hikana, v. *post*.

Plain. sadu, rook₁ha, v. *level*, (*a*) mydan, k₁het.

Plantain. kela.

Plaster, pledgit, &c. p₁haha, puttee, v. *ointment*.

Plate. basun, rikabee, v. *vessel*.

Play. tumashu, k₁hel, bazee.

To play. k₁helna, (*to sound*) bujana.

Plunder. loot, loot pat, shikar.

Pocket. jeb, keesu.

Point. nok, unee, (*letter*) nooqtu, bindee.

Poison. zuhur, bik₁h.

Pond. talab, huoz.

Poney. tuttoo, tanghun, yaboo.

Poor. ghureeb, kungal, be-charu.

Porter. dur-wan, (*carrier*) motee₁a, muzdoor.

Post. (*letter*) dak, v. *office*, (*station*) chuokee, t₁hana, misul,

k₁hoont, v. *place*, k₁hoonta, t₁hoonee, v. *pillar*.

Potatoe. aloo, (*sweet*) shukur-kund.

To pound. kootna, bookna.

To pour. dalna, oodelna.

Powder. booknee, (*gun*) baroot, v. *flour*.

Power. bus, sukut, muqdoor, qoodrut, ikhte₁ar.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Prawn. j₁heenga.

Prayer. do₁a, numaz, (*to say*) purhna, v. *to read*.

Presence. hoozoor, roo-bu-roo, v. *before*.

Present. muojood, hazir, (*gift*) nuzur, b₁hent, (*year*) ubka-sal, (*time*) hal, (*at*) ulhal, ub₁hee.

To press. dabna, dubana, teepna.

Price. mol, qeemut.

Prince. shah-zadu, sooltan, raja, v. *king*.

To print. ch₁hapna, from ch₁hupna, *to be printed*.

Prison. bundee-khanu, qyd-khanu.

Prisoner. qydee, bund₁hoo₁a.

Profit. fa₁edu, nufa, lab₁h.

Prophet. nubee, pyghumbur, roosool.

To pull. k₁hynchna, tanna, (*off*) ootarna, v. *to draw*.

Punishment. suza, mar-peet.

Purposely. jan-boo₁j₁hke, qusd-un.

To push. d₁hukelna, surkana.

To put. ruk₁hna, d₁hurna, lugana, (*on*) puhinna, v. *to wear*.

Q.

Quarrel. j₁hugra, quzee₁u, lura₁ee, tukrar, bigar.

To quarrel. j₁hugurna, lurna, bigurna.

Quarter. pa₁o, chuot₁h, chout₁ha₁ee, v. *place (mercy)* aman, whence—ulaman! ulaman! quarter! quarter!

Question. soowal.

Quicksilver. para, seem-ab.

Quill. shuh-pur, v. *feather*.

Quilt. ruza₁ee, doola₁ee, ekla₁ee, bala-posh, v. *counterpane*.

R.

Rabbit. khur-gosh, v. *hare*.

Radish. moolee.

Rain. panee, menh, baran, v. *water, cloak, (season)* bursa burk₁ha, (*to*) burusna, v. *to fall*.

To raise. oot₁hana, k₁hura-k, v. *to rise*.

Raisin. kishmish.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy ;

Rascal. huraam-zadu, bud-zat, dughā-baz.

Rat. chooha, moosa, ghooos, (*musk*) ch_hhooch, hoondur.

Razor. oostura, ustoora.

To read. pur_hna, banchna, jupna.

Ready. ty_hyar, buna, hazir, k_hhura, (*made*) buna buna_ea,
(*cooked*) puka puka_ea, (*cut*) kuta kuta_ea, &c.

Reason. uql, v. *wisdom*, ba_es, jihut, v. *cause*.

To receive. pana, lena, milna, v. *to get*, (*in full*) b_hhur-p. v.
pay.

Red. lal, soorkh.

Reed. kilk, ny.

Rein. bag, bag-dor.

To remember. yad-&c. k. v. *memory*.

Report. shohru, awazu, afwa.

Rhinoceros. gynda.

Rit. puslee.

Ribbon. feeta ? qor.

Rice. (*husk*) d_hhan, (*cleared*) chawul, (*boiled*) b_hhat, khooshka.

Riches. duolut, mal, d_hhun.

To ride. suwar-h. chur_hna, v. *to climb*.

Right. t_hheek, rast, dooroost, (*hand*) daheenu, dahna.

Ring. ungoot_hhee, ch_hhulla.

Ringworm. dad, deena_eee.

Ripe. pukka, pokhtu.

To rise. oot_hna, k_hhura-h.

River. nudee, duree_a, nud, gung, (*small*) nala.

To roast. kubab-k.

Robber. dukyt, rah-zun.

Roof. ch_hhuppur, ch_hhut.

Room. juguh, t_hhikana, goonja_esh, v. *place*, *chamber*.

Root. jur, usl, mool.

Rope. russee, v. *string*.

Rose. gool, goolab, also, *rose water*.

Round. gol, (*about*) charon turuf, gird-pesh, p_hherkur,
g_hhoomkur, pech-k_hhake.

To row. dand-k_hhynchna, marna, or tanna, k_hhe_hona.

ya, yo, b_h, zh, of yawn, yoke, *abhor, adhere, pleasure, &c.*

Rower. dandee.

To rub. mulna, g_hisna.

To run. duorna, duorana, *v. to drive, flow, flee.*

Rust. myl, zungar, morchu.

S.

Saddle. zeen, kat_hhee.

Sail. pal, bad-ban.

Sailor. khulasee, juhazee, mullah.

Salt. numuk, non, lon.

Salt-petre. shoru.

Salve. murhum, *v. plaster.*

Same. ek, ek_hhee.

Salutation. sulam, sahib sulamut.

Sand. baloo, ret, reg.

Sash. selee, jal.

To save. buchana, sumb_halna, *v. to support.*

Saw. ara.

To say. bolna, kuhna, bukna, furmana.

Scabbard. me_{an}, kat_hhee.

Scales. pulle, pulre, turazoo.

Scar. dagh, *v. mark.*

Scholar. shagird, talibool elm, sik_h, mooreed.

School. muktub, (*master*) oostad, akhoond.

Scissars. qynchee, kuturnee, miqraz.

Scorpion. bich_hhoo, guzh-doom.

Screen. purdu, qunat.

To scrape. ch_hheelna, *v. to pare.*

To scratch. k_hhooj_hlana.

Screw. pech.

Sea. durya, sumoondur, kala pancee.

Seal. mohur, ch_hhap.

To search. d_hhoond_hna, k_hhojna, tulash-k.

Season. muosum, y_hyam, fasl, din, *v. day, time, &c.*

Sedan. palkee, bocha.

Secret. b_hhed, raz.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

To see. dek, hna, v. *to look.*

Seed. beej, bee, a, tookhm.

To seem. lugna, sooj, hna, dek, ha, ee-d. nuzur-a. v. *sight.*

Seldom. kum, t, hora, kub, hee kub, hee.

Self. ap, upne, zat.

To sell. bechna, bikna.

To send. b, hejna, put, hana.

Separate. jooda, ulug, tufawoot, ulahidu.

Seraglio. zunanu.

Serpent. samp.

Servant. chakur, nuokur, khidmut-gar, nufur, sewuk.

Service. nuokree, chakree, khidmut.

To sew. seena, silana, tankna.

Shade. ch, ha, on, sa, yu, (*candle*) fanoos, (*wall*) deewargeer, v. *lamp.*

To shake. hilana, dolana, j, harna, v. *to tremble, move.*

Sham. buhanu, heelu, nukhru, pek, hna.

Shame. shurm, laj, hy, a.

Shape. duol, v. *manner, (to) be, ontna.*

Share. hissui, (*to*) bant-na.

Sharp. tez, chok, ha, pyna.

To shave. hujamut-k. moondna.

She. woh, yih, oosne, isne, v. *female.*

Sheep. b, her, mesh.

Shell. seepee, kuoree, v. *skin.*

Sheet. (*bed*) chuddur, chadur, (*paper*) ta, o, tukhtu.

Shew. tumasha, deed, v. *sight.*

To shew. butlana, dik, hlana, sumj, hana, jutana, v. *to tell.*

Shield. d, hal, sipur.

Ship. juhaz, (*captain*) na-khoda.

Shirt. qumeez, pyrahun.

Shoe. jootee, pa-posh, (*horse*) nal.

Shoe-maker. mochee, chumar.

To shoot. bundooq-marna or ch, horna, v. *to fire.*

Shop. dookan (*keeper*) dookan-dar.

Shore. kinaru, teer, v. *side.*

ya, yo, b_h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Short. ch_hota, kum.

Shot. gola, golee, (*small*) ch_hurra.

To shove. surkana, d_hukelna.

Shoulder. kand_hha.

To shut. moondna, bund-k. lugana, b_hirana.

Sick. beemar, be-aram.

Side. kinaru, turuf, bughul, puhloo, kurwut, (*this*) war,
(*that*) par.

Sight. nuzur, deed, nigah, durshun.

Sign. nishanu, isharu, puta, syn.

To sign. dustkhut-k. suheeh-k.

Silence. choop, choopkee.

To silence. choop-choopana.

Silent. choopka, khamosh.

Silk. reshum, (*stuff*) reshume kupra, che_olee.

Silver. roopa, seem, chandnee.

Since. jubki, jubse.

To sing. gana.

Sister. buhin, hum-sheeru.

To sit. byt_hna.

Size. qudr, b_hur, (*this*, &c.) is qudr, etna, (*of a pea*) mu-
tur, b_hur.

Skin. ch_hilka, chumra, jild.

Sky. asmam, ukas.

Slave. gholam, luonda, bundu.

Sleep. neend, khwab.

To sleep. sona.

To slip. k_hisulna, p_hisulna.

Slow, slowly. ahistu, d_hheela, huole, ruh ruh ke.

Small. ch_hota, khoord, v. *little*.

To smell. soong_hna, muhuk-na.

Smell. bo, bas.

Smith. lohar, ahun-gur.

Smoke. d_hoo_{an}.

To smoke. d_hoo_{an}-nikulna or oot_hna, (*a pipe*) peena.

Smooth. chikna, saf.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy.

To snatch. ch₁heenna, ch₁heen-lena.

To sneeze. ch₁heenkna.

Snow. burf, pala.

Snuff. nas, soong_hnee, (*box*) nas-dan.

Snuffers, gool-turash or -geer.

To snuff (a candle) gool-turashna, (*snuff*) nas-lena, soong_hna.

So. ysa, wysa, tysa, yoon, yoonhee, so, v. *as*.

So far. etnee door. *As far.* jetnee door. *As many.* jete, etne.

So often, as often. jy ber, ty ber, with ky ber, how often.

So long. etee der.

So many. ete, etne.

So much. eta, etna, is qudr, v. *much*.

Soap. saboon.

Soft. nurm, p₁hoolka, v. *slowly*.

Soldier. sipah-ee, lushkur-ce, burq-undaz, v. *army*.

Sole. tula, penda, tulwa, v. *bottom*.

Some. kooch_h, t₁hora, ek ad_h, baze, ku_{ee} ek.

Somebody. ko_{ce}, v. *person (or other)* ko_{ee} nu ko_{ce}.

Sometimes. baze wuqt, kud₁hee kud₁hee, gahe.

Something. kooch_h cheez, (*or other*) kooch_h nu kooch_h.

Somewhere. kuheen, (*or other*) kuheen nu kuheen.

Son, beta, lurka.

Song. geet, rag.

Soon. juldee, shitab, halee, toort, troont, bur-wuqt.

Sort. qism, b₁hant, ruqm, rung, zat.

Sound. awaz, suda, suot, ahut, soor.

Soup. shorwu, shorbu.

Sour. k₁hutta, toorsh.

South. duk₁hin, joonoob.

To sow. bona, beejna.

Span. bilisht, bitta.

Spark. (*fire*) chingaree, shuraru.

To speak. bolna, kuhna, bat-k. b₁hak₁hna.

Spear. burchee, b₁hala, bullum, nezu.

Speech. zuban, bolee, b₁hak₁ha.

To spend. khuruch-na, lugana, (*dissipate*) k₁hana, ocrana.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Spice. musaluh.

Spider. mukree, mukra.

Spite. zid, byr, hur-byr, keenu, v. *hatred.*

Spirituos liquor. shurab.

Spit. seekh.

To spit. t₁hook-na.

Spit-box. peek-dan.

To spoil. khurab-k. bigarna.

Spoon. chumchu, chumuch.

Spot. dagh, ch₁heet.

Spring. buhar, busunt.

To sprinkle. ch₁heetna, ch₁hirikna.

Spur. eree ka kanta, muhmez.

Spy. jasoos, b₁hedee₁a, hurkaru.

Spyglass. door-been.

Square. chuo-k₁hoonta, chuo-kona, moorubbu.

To squeeze. dabna, nichorna, v. *to press.*

Staff. lat₁hee, bed, bet.

Stage. munzil, v. *way.*

Stairs. seer₁hee, zeenu.

Stale. basee, shubeenu, v. *old.*

Standish. qulum-dan, v. *inkstand.*

Star. sitaru, tara.

To start. chuonkna.

To stay. ruhna, tikna, busna, t₁huhurna, v. *to wait.*

To steal. choree-k. chorana.

Steel. fuolad.

Step. qudum.

Steward. khan-saman, deewan.

Stink. bud-bo.

To stir. hilna, v. *to move.*

Stirrup. rikab, (*leather*) rikab-duwal.

Stocking. pa₁etabu, mozu.

Stool. mond₁ha, morha, peer₁hee, (*motion*) dust, j₁hara.

Stone. put₁hur, sung.

To stoop. j₁hookna, nihoorna.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy ;

To stop, (v. n.) rookna, utukna, t₁humna, (v. a.) rokna, utk₁ana, ch₁henkna.

Storm. toofan, and₁hee, (of rain) j₁huree.

Story. qissu, kuhanee, huqeequt, uhwal, bat.

Straight. seed₁ha, rast, burabur.

To strain. (milk, &c.) ch₁hanna.

Straw. po₁al, bichalee.

To strip. ootarna.

String. russee, doree, sootlee, bund, whence-izar-bund.

To strike. marna, peetna.

Strong. muzboot, zor-awur, bul-wunt, v. *great*.

Such. ysa, jysa, wysa, tysa, (a one) fulanu.

To suck. choosna.

Suddenly. ek-a-ek, uchanuk, ek-bargee.

Sugar. misree, shukur, k₁hand, cheenee.

Sum. juma, tumamee (of money) mublugh.

Summer. gurmee, tabistan.

Sun. sooruj, aftar.

Sun-shine. d₁hoop, g₁ham, aftar.

To support. sumb₁halna, t₁hamna, zamin-d.

To surround. g₁herna.

Suspicion. shuk, shoobuh, wuswas, v. *fear*.

To swallow. nigulna, k₁hana.

To swear. qusum-k. k₁hana or lena, v. *oath*.

Sweat. puseena, uruq.

To sweat. puseena ch₁hootna, puseejna.

To swing. j₁hoolna, dolna.

Swing. j₁hoola, hindola.

Sword. tulwar, shumsher, syf.

T.

Table. mez. (cloth) dustur-khwan, v. *sheet*.

Tail. doom.

Tailor. durzee.

To take. lena, k₁hana, pukurna, qubool-k. (amiss) boora-manna, (down) ootarna, (care) khuburdar-h,

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Tall. lumba, duraz.

Tea. cha, (*pot*) cha-dan.

To teach. sik₁hlana or sik₁hana.

Tear. ansoo, ushk.

To tear. cheerna, p₁harna.

To tell. kuhna, bolna, soonana, kuhsoonana, by₁an-k. v. *to say*.

Tenant. ry₁yut, kira₁e-dar, b₁huryt.

Tent. deru, tumboo.

Than. se, kî.

That. wooh, oos, (*side*) oos turuf, oos par, v. *side*.

Thee. tooj₁h, tooj₁h-e, tooj₁h-ko, tere-tu₁een.

Then. tud, tub, tuo, p₁her.

Thence. wuhan se.

There. wuhan, ood₁hur.

Thereabouts. wuhan kuheen.

Therefore. oos-or is-waste, is-or oos-lee₁e, v. *cause*.

These. ye, in ne, inhon ne.

They. we, ye, v. *these*.

Thick. garha, mota.

Thief. chor, chotta.

Thigh. jang₁h, ran.

Thin. putla, v. *lean*.

Thine. tera.

Thing. cheez, bust.

To think. booj₁h-na, bichar-na, soch-na.

Thirst-y. pe₁as-a.

This. yih, v. *it*, (*side*) is turuf.

Thither. id₁hur.

Thorn. kanta, khar.

Thou. too, tyn, too-ne.

Though. ugurchi.

Thread. soot, d₁haga.

To threaten. d₁humkana, dan₁na.

Threat. d₁humkee.

Throat. gula.

Throne. tuhkt, musnud.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Through. pur, men, se, ko, hokur, mare, (& *through*) warpar.

To throw. p₁henkna, dalna.

To thrust. g₁hooserna.

Thumb. ungoot₁ha.

To thunder. gurujna, bolna.

Thus. ysa, wysa, jysa, tysa, yoon, yoonkur, v. *manner*.

Thy. tera, tooj₁h, v. *thine*.

Tide. b₁hat₁ha, juwar.

To tie. band₁hna.

Tiger. bag₁h, sher.

Tight. tung, choost.

Till. tuk, tuluk, lug, toree.

To tire. t₁hukana.

Tired. mandu, (*to be*) t₁hukna.

Title. khitab, luqub.

Tittle-tattle. gup-shup, bat-cheet.

To. ko, e, ke, en, pas, se.

Toad. kut₁h-mendook, ghuok.

Tobacco. tumbakoo.

Toe. pyr kee unglee, v. *finger*, &c.

Together. ke sat₁h, hum rah, ke sung, sumet.

Toil. duor-d₁hoop, mihnut, v. *to run*.

To-morrow. kul, furdu, (*days after*) purson, turson.

Tongs. chimta, dust-punah.

Tongue. jeeb₁h, zuban.

Tools. hut₁hee₁ar, keel kanta.

Tooth. dant, (*brush*) miswak, dutwun, (*powder*) missee, munjun.

Tooth-pick. khilal, tinka.

Top. sir, chontee, sik₁hur, top, g₁huta-top, chupnee, v. *head*.
end, roof, lid, (*crown*) chandee.

Topsy-turvy. oolta-poolta, zer-zubur, tuh o bala.

To touch. ch₁hoona, tona.

To tow. goon-k₁hynchna.

Tow. sun, pat.

Towards. kee turuf, v. *near*.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Town. shuhur, qusbu, v. *city*.

Trade. suodaguree.

Trap. kul, jantee, dan, (*rat*) choohe-dan.

Traveller. moosafir, rah-ee.

Treasure. khuzanu, (-r) khuzan-chee, tuhweel-dar

Tree. durukht, gach₁h, j₁hat, per.

To tremble. kampna, luruzna, t₁hurt₁hurana.

Tribe. zat, firqu, quom.

Trouble. tusdee, dook₁h, eeza.

Trowsers. pa₁e-jamu, shilwar, churna, v. *drawers*.

True. such, suchcha, rast, dooroost, yuqeen, bu-ja, v. *right*.

Trunk. sundooq, v. *box*.

Trust. b₁hurosa, bawur, e₁atibar, oommed, asra, v. *to believe*.

Truth. huq, rastee, sucha₁ee, huqqeeut, v. *true*.

To try. azma₁esh-k. dek₁hna, janchna, kusna.

Tune. rag, tan.

Turban. pugree, cheera, dustar.

To turn. (v. *n.*) p₁hirna, g₁hoomna, pulut-na, oolutna,
(v. *a.*) p₁hirana, luotana, p₁herna, &c.

Turner. khuradee.

Turtle. kuch₁hoo₁a, sung-poosht.

Twine. sootlee, doree, v. *string*.

Twice. do bara, v. *two, time, &c.*

To twist. ynt₁hna, pechtab-k₁h.

Type. ch₁hape ka hurf, v. *letter*.

V.

Vain. ubus, u-p₁hul, bur-bad.

Valet. khidmut-gar, v. *servant*.

Value. qudr, qeemut, mol, v. *worth*.

Velvet. mukhmul.

Venetians. j₁hilmil, khur k₁huree₁a.

Very. buhot, zee-adu, niput, v. *great, &c.*

Vessel. basun, burtun, kishtee, v. *boat, &c.*

Very well. buhot uch₁ha, buhot khoob, khyr, bihtur, v. *good*.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

Vial. sheeshee, kooppee.

Victory. futih, jeet, jy.

Vile. pajee, v. *bad, mean.*

Village. ga_{on}, bustee.

Vinegar. sirku.

Violence. zor, jubur, zubur-dustee, sukhtee, zee_{adutee}.

Visit. moolaqat, b_{hent}.

Voice. awaz, gula, v. *sound.*

Vomit. rud kee duwa, (to) qy-or rud-k. ch_{handna}.

U.

Ugly. bud-soorut, bud-nooma, bud-duol, koo-roop, koo-
t_{hra}, b_{honda}, v. *bad.*

Unawares. be khubur, ek-a-ek, naguhanee, v. *suddenly.*

Uncle. chucha, mamoo.

Under. neeche, tule, undur.

To understand. sumuj_{hna}, booj_{hna}, janna, duryaft-k.

Uneven. ooncha-neeche, mota-putla, nusheb-furaz.

Until. jublug, juktuk, ki.

Up. oopur, pur, (on water) oojan, churha_o.

Upon. pur, oopur.

Uppermost. oopur-ka, sub se oopur.

Upright. seed_{ha}, k_{hura}.

Upside-down. oolta-poolta, uond_{ha}, v. *topsy turvy.*

Upstart. kul ka admee.

To urine. mootna, peshab-k.

Us. hum, hum-on, hum-en, hum-ko, hum-on ko.

Use. fa_{edu}, kam, umul, rubt, mushq, v. *profit.*

Useless. kooch_h kam ka nuheen, nikumma, na-karu.

W.

To wait. k_{hure-or} byt_{he-ruhna}, t_{huhur-j}. subur-k.

Wafer. tikee_a, tiklee.

To wager. budna, shurt-k.

Waist. kumur, mee_{an}.

ya, yo, b₁h, zh, &c. of yawn, yoke, abhor, adhere, pleasure, &c.

Waiter. khidmut-gar, v. *servant*.

To wake. jagna, (v. a.) jugana, oot₁hana.

To walk. chulna, p₁hirna, tuhulna, (v. a.) tuhlana.

Wall. deewar, qunat, v. *screen*.

Walnut. ukhrot.

To want. chah-na, durkar-h. mangna, mohtaj-h. (*to lack*)

kum-khalee-h. baqee-h. v. *without*.

War. lura₁ee, jung.

Warm. gurm, tutta, v. *heat*.

Was. t₁ha, hoo₁a, ruha.

To wash. d₁hona, v. *to bathe, clean*, (to) gurm-k. gurm-ana.

Wash-hand-bason. chilumchee.

Washer. (man), d₁hobee, (woman) d₁hobin.

To waste. g₁hutna, gulna, g₁hutana, kum k. or h.

Watch. chuokee, puhru, pas, v. *clock*, (man) pas-ban, ni-gah-ban, v. *guard*.

Water. panee, ab, jul, (man) ab-dar, bihishtee.

Wax. (candle) mom, (sealing) lak.

Way. rah, rusta, ruwish, chumun, wuzu, chal, v. *manner*.

We. hum, hum ne, humon ne.

Weak. kum-zor, nir-bul, (tea, &c.) putla, p₁heeka, be-muza.

Weary. mandu, oodas, aree, v. *to tire*.

Weather. din, (rainy) panee ka din, v. *air, water, season*.

To wear. puhirna, puhinna, band₁hna, ruk₁hna, lugana.

To weave. binna, boonna, v. *to make*.

Weaver. tantee, joolaha.

Web. t₁han, parchu.

Wedding. be₁ah, shadee.

Week. huftu, ut₁hwara.

To weep. rona.

To weigh. tuol-na, jok₁hna.

Weight. wuzun, boj₁h, bar, v. *load*.

Well. (water) koo₁a, ba₁olee, indara.

Well. b₁hula, chungu, tun-doo₁oost, v. *yes, good*.

West. puch₁hum, mughrib.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy,

To wet. b₁heegona, tur-k.

What. kya, kuon, jo, jin, jis, v. *who, which.*

Whatever. jo kooch_h, jo_{ee}.

Wheat. genhoon, gundoom.

Whelp. pilla, sug-buchu, v. *young.*

Wheel. (cart, &c.) puhee_a, chukkur, p₁hirkee, (water) do-lab, (thread, &c.) churkhee, churkhu.

When. (quest.) kud, kub, (rel.) jub, jud, jis-wuqt.

Whence. kuhan-se, juhan se, v. *where.*

Where. (rel.) juhan, jid_{hur}, (quest.) kuhan, kid_{hur}.

Wherefore. kis waste, kyoon kur, kis lee_e, v. *reason.*

Wherever. juhan kuheen, juhan juhan.

Which. (rel.) jo, juon, ki, (quest.) kuon.

Whichever. joko_{ee}, juon-sa, jo_{ee}.

While. din, mooddut, v. *season, (a long)* buhot, dinon, mood-dut mudeed. While that, jubki, v. *when.*

Whip. chabook, qumchee, kora.

To whirl. p₁herna, v. *to turn.*

White. soofed, oojla, (man) gora.

Whither. kid_{hur}, kis turuf.

Who. (ques.) kuon, (rel.) jo, jis, jin, v. *whom.*

Whoever. jo ko_{ee}, jo_{ee}, ko_{ee} jo.

Whom. kis, kin, kinhon, jis, jinhon.

Whole. tumam, sub, durobust, sara, b₁hur, (day) din-b₁hur, (city) shuhur b₁hur.

Whore. ch₁hinal, (courtezan) kusbee.

Whose. kis-&c. ka, ke, kee, v. *whom.*

Why. kis-waste, kyoon, kahe, kis lee_e, v. *reason.*

Widow. bewa, rand.

Wife. joroo, qubeelu, v. *woman.*

Will. iradu, khwahish, mutlub, qusd, v. *wish.*

To win. jeetna, v. *to carry.*

Wind. huwa, ba_o, bad, butas, pawun.

Window. k₁hirkee, j'huroka, dureechu.

Wine. shurab, mudra.

ya, yo, b, h, zh, &c. of *yawn, yoke, abhor, adhere, pleasure, &c.*

Winter. jara, zumistan.

To wipe. ponch, hna, saf-k. sook, hana.

Wire. tar.

Wise. uqlmund, se, ana, dana, alim.

Wisdom. uql, ge, an, bood, h, wuqoof, shu, oor, dana, ee.

Wish. arzoo, shuoq, v. *will*, (to) *chah-na*, v. *to want*.

With. sat, h, se, sumet, sung.

Within. b, heetur, undur.

Without. bahur, v. *out*, bina, bu-ghyr, be, whence-be-sur, headless, or *without* a head.

Witness. guwah, shahid, sak, hee.

Wolf. b, heree, a.

Woman. rindee, uorut, walee, (*milk*) dood, h walee.

Wood. jungul, bun, (*timber*) lukree.

Word. bat, buchun, lufz, sookhun.

Work. kam, kar, kaj, (*to*) kumana.

World. doonya, juhan, alum, jug.

Worm. kenchwa, keera.

Worth. wusf, qudr, goon, v. *use*.

Wound. zukhum, g, ha, o, chot.

To wrap. lupetna.

To write. lik, hna, tank-ruk, hna.

Writer. (*copier*) katib, khoosh-nuwees, (*clerk*) moohurrir, v. *accountant*.

Wrong. ghulut, be-ja.

Y.

Ye. toom, v. *you*.

Year. burus, sal, sun.

Yellow. peela, zurd.

Yes. han, hoon, hule, jee.

Yester (day.) kul, pich, bla-din, v. *day*, (*night*) kul kee rat, gu, ee rat.

Yet. lekin, v. *but*, ubtuk, aj tuk, hunoz, ub lug, ub tuluk.

Yolk. zurdee, koosoom.

all, huff, weep, ere, king, zone, jot, boom, good, chouse, shy;

You. toom, toomhen, toom-ne, toomhon, ap.

Young. juwan, ch, hota, kucha, (*one*) buchu. v. *whelp*.

Your. toomhara, ap-ka, upna.

Youth. juwanee, jobun, v. *boy*.

MILITARY TERMS.

PRELIMINARY AND SUPPLEMENTARY OBSERVATIONS,

BY THE

LATE LIEUTENANT ROBERT WEBSTER,

AND THE

AUTHOR OF THESE SHEETS.

THE following Military Terms, made use of by the natives, in their own and our armies, may be of service to any young officer who is appointed to a Sipahce corps, immediately on his arrival in India. After becoming master of them, he might attend every drill, observing carefully the expressions which the drill sergeant makes use of in explaining the English words of command, when teaching the recruits their exercise. The whole should then be noted down, *very carefully* and alphabetically, in a memorandum book, the officer paying due attention to their orthography. When he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might with his commander's leave take charge of one, which he should exercise morning and evening

for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. Rapidity of utterance will come of its own accord afterwards. By so doing he will get acquainted with the men, and they accustomed to his command, the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

The military scholar will do well to recollect, that many useful words must be omitted here, from their having no such expressions in the Hindoostanee. In these instances, however, he must use the English word more or less corrupted, according to circumstances, with which a little practice will soon familiarise the learner. Some few of the corruptions in question will appear in the Appendix, which affords no bad clue to all the rest, and those in italics here are commonly preferred in our armies. It cannot be expected that the natives in every regiment of the service, will make use of all the words of command exactly as they occur here, since every one will take a certain latitude in his own translation of the English. At all events, those used by the late Lieut. WEBSTER will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty to the perfection which it certainly merits, in every point of

view, in our armies. All the words which are inserted in the *Vocabulary*, are of course omitted here, and a few in the present list belong exclusively to the artillery, as I at first intended to have given, not only all their terms, but those belonging to the *sea service also*.

After examining the written materials that my friends had collected for the above purpose, I found such a chaos of corruptions and intermixture of tongues, as to make me relinquish the attempt, at least for the present. I may, at some future period, be induced to prepare a more complete military and naval *Vocabulary*, than I could accomplish now, especially if I be fortunate enough to receive any intermediate assistance and encouragement, to enable me to proceed in such task, with private satisfaction and public advantage.

A.

Accoutrements, keel kanta, saz saman.

Aim, deet_h; shust; (*to take*) shust-band_{hna}.

Advance to, samne chulna; burhna.

Ambush, da_{on}; gara; g_hat.

Ammunition, jung_{ee}-tonta; baroot golee; saman jung_{ee}.

Angle, gos_hu; kona.

Anvil, g_hun; niha_{ee}; sundan.

Approaches, morchu; morchal; urgura.

Alarm, pokar; hank pokar.

Armistice, wuq_{fu}; moh_lut; t_huhrawa.

Armour, buktur; j_hool; chara_{enu}.

Arms, hut_{hee},ar; hurbu; silah.

Arsenal, silah-khanu.

Articles of war, lushkuree a,een.

Artillery, topen; top-khanu; (*man*) golundaz.

Attack, hulla; d,hawa; churha,ee; humlu.

To attack, (*in front*) mohra marna; (*the rear*) pich,haree-marna; (*in flank*) kumur- (ya) kanee-marna, v. *flank*.

Axletree, d,hooree.

Axe, tubur; tubul; koolharee; (*pick*) gyntee.

B.

Baggage, boongah; cheezbust; buheer.

Barrel, peepa; (*gun*) nulee.

Barrier, urgura; p,hatuk.

Base, ne,o; jur; boonee,ad.

Bastion, boorj.

Battery, morchu; dumdumu.

Belt, purtula; dab; duwal.

To blockade, g,her-lena; nakabundee-k. moohasiru-k. gird-k.

Blunderbuss, d'humaka; qurabeen.

Body of men, guroh; risalu; ghol; toomun.

Bomb, hoqqu; ghoobare ka gola.

Bombardier, golundaz.

Breach, koom b,hul; bogharu; durar; p,hoot; shigaf;
(*practicable*) chulta bogharu.

Breast plate, chupras.

Brigade, dustu.

Brimstone, gund,huk.

C.

Carriage, ruhroo; ruhkulu; tukht.

Camp, pura,o; lushkur-gah.

Cantonments, ch,ha,uonee.

Cavalier, dumdumu; v. *trooper*.

Capitulation, quol qurar.

Carabine, qurabeen; d,humaka.

Cartouch, tosdan.

Cartridge, tonta; (*light*) julioosce; sulamee; (*grape*) ch-hurra.

Casement, murhulu.

Cavalry, toork-suwar.

Centre, beech; naf; qulb.

Cessation of arms, moohlut: soolook.

Chamade, chadur-doputta-hilana. (8)

Chamber of a gun, top kee kot,hee.

Chain, zunjeer.

Challenge to, lura,ee mangna; mooqabulu-chahna; (*as a sentry*) tokna; roktok-k.

Colours, nishan; j'hunda; byruq.

Commission, ohdedaree-sunud.

Company, biraduree.

Compliment, sulam.

Convoy, qafilu; budruqu rusanee.

To countermarch, kawa deke p,hirna.

Court martial, lushkuree udalut.

Cuirass, chara,enu; j,hool.

Cymbal, j,hanj,h; munjeera.

(8) To wave a sheet or cloth of any kind round the head repeatedly implies, that the people who do so, consider themselves in the power of the enemy, and mean to submit accordingly. This in day-light answers every purpose, but the rude state of military tactics in the East, has not yet provided an adequate expedient during hostile attacks at night. The natives would, under such circumstances, give over firing, call out *uluman*, *ulumān*, or *uman*, *uman*, and probably wave a light or torch circularly in the air, to show, that they had submitted, and expected mercy accordingly. In the day time even, when a man leaves the ranks and approaches the enemy *unarmed*, he is considered as sacred as a person among us bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army.

D.

- Decamp to, chule-jana; oot_{h-j}. kooch-*k*.
 Defences, ar; ot; urgura; bucha_o.
 Defile, duru; naka; g_hat; gulee.
 Deserter, b_hugora; firaree.
 Detachment, ghol; risalu; v. *brigade*, &c. tu_{ee}natee.
 Division, tola; tolee; v. *body*.
 Discharge, burturfee kee chit_{hee}; to) nam-katna; juwab-*d*.
 Drum, tumboor; tublu.
 Drummer, tumboor-chee.
 Duty, baree; khidmut; kam; nuokuree; chuokee.

E.

- Embrace, rund; top ka j_huroka.
 To enfilade, aga-marna or band_{hna}.
 Encamp to, deru or mooqam-*k*.
 Evolution, hurkut.
 Exercise, quwa_{ed}.

F.

- Fascine, j_honka; antee; lukree.
 Feather spring, kumanee.
 Feint, b_hoolawa; d_hok_{ha}; buhanu.
 Field piece, top ruhkulu; top julebee.
 Flank, bughul; kumur; kunee; kanee.
File, pant; pura; qutar.
 File off to, qutar qutar-or kawa de ke-chulna.
 Forlorn (9) hope, oommedwar sipahee_{on} ka jut_{na}, janbaz_{on}
 ka ghol.

(9) Were this translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. It is in cases of this nature, where not only the skill of a linguist is requisite, but that discrimination also which can be attained from a real knowledge of the manners and customs of the people alone.

Forage, kuhee ; rusud ; luhna ; seed,ha ; panee.

Form to, bunna ; bunana ; pura-band,hna.

Fort, qula ; gurrh ; gurhee.

Fosse, khunduq ; pyghar, v. *ditch*.

Furlong, ruza ; ch,hoottee.

G.

Gabion, tokree.

Gate, p,hatuk ; durwazu.

General, surdar ; bukhshee ; (*in chief*) meer-bukhshee.

Gin, t,hekee.

Glacis, pooshtu ; dugram.

Grenade, hooqqu ; (*thrower*) hooqqe baz.

To ground, solana.

Guard, chuokee ; puhru ; (*advanced*) hurawul ; qurawul ;
ugaree ; (*rear*) chundawul ; pich,haree.

To guard, nigah banee-k. khubur-lena ; hifazut-k.

Guide, hurkaru ; duoraha ; rah-bur.

Gun carriage, urabu : v. *carriage*.

H.

Helmet, top ; khod.

Hide, cham ; chursa.

Howitzer, urabu.

Hospital, beemar-khanu.

Hurdle, t,hut,hur.

I.

Infantry, pydul ; pe,ade.

Intrench to, morchu bundee-or sulabut koochu-k.

K.

Knapsack, j,hola.

L.

Ladle, chumuch ; do,ee.

Laboratory, baroot-or kar-khanu.

Limber, ruhroot ; v. *carriage*.

Line, pura ; suf.

M.

Magazine, mukhzun, v. *arsenal*

Mallet, mekh-choo ; mogree.

Match, jamgee ; dee_a sula_{ee} ; v. *the Vocab.*

Mine, soorung ; (*to spring*) soorung-marna.

Mortar, hooqqu ; ban ; ghoobara.

Motion, hurkut.

Mould, sancha.

Muiny, dunga ; fusad ; hungamu ; fitnu.

O.

Oblique, kona kanee ; tirsch_{ha}.

Officer, surdar ; ohde-dar, v. *general*.

Ordnance, chuo chukkee ; v. *gun*.

Outpost, aspas kee tu_{ee}enatee.

P.

Parade, quwa_{ed}-gah, v. *exercise*.

Parley, juwab suwal ; (*to beat*) kupra-hilana, v. *chamade*.

Party, jut_{ha} ; risalu ; tu_{ee}enatee.

Pass, nikasee kee chithee ; dustuk rahdaree ; purwanu ;
(*strait*) dura ; g_{hat} ; v. *defile*.

Patrole, tilawa ; tila_e_u.

Park, top-khanu.

Palisade, kut g_{hura}.

Peace, mel ; sooluh.

Picket, mekh ; k_{hoontee}.

Picquet, tila_e_u ; girdawuree ; itaqe.

Pivot, k_{hoont}.

Pioneer, bel-dar.

Plan, nuqshu.

Platform, chubootru ; muchan.

Port fire, muhtabee ; hut_h-p_{hool} ; v. *match*.

Pole, p_{hur} ; jooa, bum.

Priming wire, sozun ; soo_a.

Priming (*powder*) runjuk ; (*pouch, &c.*) runjuk-dan.

Q.

Quadrant, oostoorlab.

R.

Rammer or pounder, moosul; doormoos.

Rampart, fuseel; kumur-kota; deewar.

Range (of shot goleka) tuppa; pulla; mar, chot.

Rear, pich,hwara; peech,ha.

To recoil, pulutna; hutana.

Redoubt, morchu.

To relieve, budul-lena; budlee-kurna.

Rendezvous, udda; mujma.

Reserve, p,haltoo; oobaroo; fazil.

Retreat, puhloo-tihee; (to) hutna.

Rocket, ban.

Roll, ismnuweesee; furd; fihrist.

S.

Sally to, khoorooj-k. oob,hurna.

Sand bags, baloo kee t,hylee.

Sash, jal,putka.

Scaling ladder, kumund; v. *ladder*.

Shovel or spade, belchu; koodal; p,huora.

Sight, mussa; muk,hee; deed-ban.

Sling, duwalee; v. *belt*.

Sponge staff, soomb,ha.

Squadron, ghol; dustu; j,hoond.

Stockade, kumur kota; v. *palisade*.

Sword, kirch; neemchu; tulwar.

T.

Target, chand.

Tarpaulin, g,huta top; mom-jamu.

Tent, deru; khymu; tumboo; pal.

Touch-hole, runjuk g,hura; (ya) soorakh.

Tompion, dutta.

Trigger, lublubee; kul.

Troop, toomun; risalu.

Trooper, suwar.

Trunnions, purkan.

Tumbril, petee.

V.

Vanguard, hurawul; agaree; mohra; v. *guard*.

U.

Uniform, sipahee,anu bana.

W.

Wadding, kusun; nuwalu.

War, jung; lura,ee.

Weapons, hurbu; hut,hee,ar; v. *arms*.

Wing, puhloo; bughul; kanee; (*right*) mymuna; (*left*)
mysura.

Y.

Yoke, joo,a; joowat; juwalee.

Order arms! bundooq ootaro!

Fix bayonets! sungeen churha,o!

Shoulder arms! bundooq kand,he pur ruk,ho!

Present arms! *sulamee* ka hat,h!

Charge bayonets! sungeen ka hat,h!

Make ready! g,hora do pa,e pur churha,o.

Half cock firelocks! ek pa,e pur g,hora ruk,ho!

Present! shust lo (ya) bundooq j,hooka,o!

Fire! ch,horo! dagho! *or* maro!

Handle cartridge! tonte pur hat,h ruk,ho!

Open pans! p,hirjoola (ya) pee,alu-k,holo!

Prime! runjuk pila,o!

Load! tonta b,huro!

Draw ramrod! guz nikalo!

Ramdown cartridge! tonta guz se maro!

Return ramrod! guz p,hir do!

Seize the firelock with a firm grasp ! bundooq moot,hee,a-ke
pukuro !

Prime and load ! runjuk pila,o, tonta b,huro !

Recover arms ! kan se mar !

Dress by the right ! duheene nuzur kuro, burabur hoja,o !

Dress by the left ! ba,en nuzur kuro, burabur hoja,o !

Eyes to the right ! duheene nuzur !

Eyes to the left ! ba,en nuzur !

By the right backwards dress ! duheene dek,h peech,he hutke.
burabur hoja,o !

By the left backwards dress ! ba,en dek,h peech,he hutke
burabur hoja,o !

By the right forwards dress ! duheene dek,h age bur,hke
burabur hoja,o !

By the left forwards dress ! ba,en dek,h age bur,hke burabur
hoja,o !

To the right face ! duheene p,hiro !

To the left face ! ba,en p,hiro !

To the right about face ! duheene se ad,ha chukkur p,hiro !

To the left about face ! ba,en se ad,ha chukkur p,hiro !

Rear ranks take open orders ! pich,haree k,holo !

Rear ranks take close order ! pich,haree milo !

Pile arms ! bundooq je,ooree kuro !

Ground arms ! bundooq sola,o !

Stand at ease ! hat,h mila,o (ya) maro !

Attention ! jang se hat,h mila,o !

Keep up your heads ! sir oot,ha,o !

Ordinary time, march ! t,humbe qudum se age chulo !

Step short ! eree angoothe ke pas ruk,h d,heere qudum chulo !

Quick march ! juldee qudum oot,ha,o !

Step out ! lumba qudum ruk,ho !

Change the step ! qudum budlo !

Halt ! k,hure ruho !

To the right wheel ! duheene k,hoont pur samne se chukkur
k,ha,o !

To the left wheel ! ba,en k,hoont pur samne se chukkur
k,ha,o !

On your right backwards wheel ! duheene k_hoont pur peechee se chukkur k_hao !

On your left backwards wheel ! ba_en k_hoont pur peechee se chukkur maro !

The company will step back six paces ! kumpunee ch_hu qudum peechee hutega !

To the left or right oblique ! ba_en ya duheene tirsch_h qudum chulo !

Point your toes ! pa_on ke punje duba_o !

To wheel on the center ! beech ke k_hoont pur chukkur marna !

Mark time ! upnee juguh k_hure ho qudum ootha_o !

To march in file, qatar qatar chalna ?

The company will advance ! kumpunee age burho !

The recruits will go to ball practice every evening ! hur roz sham ko ny_e sipahee chand maree ke waste jaenge.

There will be an inspection of arms to-morrow morning, see that they are all very clean ! fujur kul kante ke dek_hha_{ee} hogee, dek_h ki sub uch_hee turuh saf ruhen.

Take care that the supernumerary arms are cleaned every day ! khuburdar ki surunjam jo oobaroo (ya ufzood) hy roz roz mula jawe !

Bring me a written report of the company daily ! kumpanee ka uhwal roz roz humare pas lik_hla_ea kuro !

When were you enlisted ? toom kub nuokur hoo_e ?

Press the butt well to the shoulder ! koonda mondd_h pur uch_hee turuh duba_o !

Pull the trigger strong with the middle finger ! beech kee unglee lublube pur zor se dabo !

Tell off the company into three sections ! kumpunee ko teen tolee kuro !

The company will wheel in echelon of sections ! pultun tirsch_hee tolee hoja_egee ! pultun seerhee ka kam kuregee !

At what time does the battalion march to-morrow morning ? fujur kis wuqt pultun kooch kuregee ?

How many men are for *picquet* to-night ? aj rat ketne juwan tila_e kee nuokuree ke waste hyn ?

DIALOGUES, PHRASES, (10)

&c.

20. What is on the ground ?	<i>Zumeen pur kya hy?</i>
A pen.	<i>Qulum.</i>
Bring <i>the</i> pen.	<i>Qulum oot,ha la,o.</i>
21. There was <i>a</i> king who had <i>a</i> daughter, but he had not <i>a</i> son.	<i>Ek padshah t,ha jiske ihan ek betee t,hee, pur ko,ee beta nu t,ha.</i>
This is <i>the</i> (he or) man.	<i>Yih wooh-ee hy.</i>
He will return in <i>a</i> breath.	<i>Ko,ee dum men p,hirega.</i>
The short of it is this, that I will go to-morrow.	<i>Ul ghurz yih hy, ki myn kul ja,oonga.</i>
<i>The</i> whole are there.	<i>Wuhan sub hee hy.</i>
22. I will take the business <i>from thee</i> , and give it <i>to him</i> .	<i>Myn tooj,h se kam loonga uor oose doonga.</i>

(10) Principle first will be obvious from the words *dustoor, bazar, begum, soorut, surdar, moosulman, moonshee, feel, moof-tee, hindoo*, being frequently written correctly at once by most people. The learner will hence forth refer to the same number among the principles, that he meets with affixed to each exercise, for every thing between the first number he meets with and the next. Thus from 20 to 21 belongs entirely to principle 20, and so forth. On this occasion let me caution the scholar not to allow any Moonshee to insist, that examples like the present are never used among them, until he can speak Hindoostanee well enough to convince all such wise-aces of their total inability to comprehend the nature and tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit

54. Who is he?	Wooh kuon hy? 58.
26. The brother of your worship's cook.	Ap (or sahib) <i>ke</i> bawurchee ka b ₁ haee. 27.
29. Go to the groom, put this grain before him, and see that he gives it to the horse.	Sa ₁ ees <i>ke</i> pas jakur, yih danu oos <i>ke</i> age ruk ₁ hkur, dek ₁ ho ki wooh g ₁ hore ko k ₁ hilata hy. 30.
I have come on the part of the king as ambassador to this government.	Myn elchee hokur isee surkar men a ₁ e ₁ a hoon padshah <i>kee</i> turuf se. 34.
45. What sort of animals are these?	Ye kuon se janwur hyn? 53.
They are wild ducks.	Moorghabee hyn.
30, 31. For what will you sell them to my master.	Ketne ko mere khawind <i>ke</i> (11) <i>hat₁h</i> bechoge.

to *too* and *tooj₁h*, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right, after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed; the Moonshee persists in a speech of which the other cannot comprehend one third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

(11) Were *ko* here used instead of *ke hat₁h*, the meaning would be perverted to:—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, will you sell it to me? in these words, Hum *ko* (for *humare hat₁h*) bechoge? The man very respectfully replied, muqdoor kya, ap mera gholam nuheen, how can I do so, your honour is not my slave.

- | | |
|--|---|
| <p>40. In your opinion is the rear of this house handsomer than the front?</p> | <p>Toomharee danist men is g₁hur ka peech₁ha age se khoosh-nooma hy? 32.</p> |
| <p>47. By no means, on the contrary, I conceive the front is much more elegant than the rear.</p> | <p>Hurgiz, bur uks mere khe₁al men iska aga peech₁he se buhot soot₁hra hy. 56.</p> |
| <p>29. The matter may be so among the minister's servants, but it is otherwise with the general's domestics.</p> | <p>Bat yoon ho to ho wuzeer ke nuokuron age, pur bukhshee ke chakuron ke nuzdeek kooch₁h uor hy. 33.</p> |
| <p>27. What connection is there between the prince's son and this report? (12)</p> <p>There is this <i>connection</i> between the prince's son and this report.</p> | <p>Kuhan raja ka beta uor kuhan yih shohru.</p> <p>Raje ke bete uor is shohre men yih luga₁o hy. 36.</p> |
| <p>26. 38. The steward has not a single penny about him for to-day's market expences, how will he bring provisions? and I in fact have not even a bad farthing.</p> <p>If men have their male cooks, men servants and pages to serve them, women surely ought to have their cook maids, waiting maids, and damsels to attend them.</p> | <p>Khansaman ke yuhan aj ke bazar ke khurch ko ek pysa b₁hee nuheen, suoda kuhan se lawega, uor mere yuhan jo such pooch₁ho ek p₁hooTEE kuoree b₁hee nuheen. 40.</p> <p>Jub ki murdon ke yuhan bawurchee, khidmutgar uor khuwas oonkee khidmut pur ruhen chahee₁e ki uoruton ke yuhan b₁hee bawurchin, khidmutgarin o suhelee₁an b₁hee ruhen. 41.</p> |
| <p>22. In what manner is it expressed?</p> | <p>Yih kuhne men kis soorut se awe hy? 58.</p> |

(12) *Lit.* where is the prince's son and where this report?

59. What is the matter ?	Kya hoo ₁ a or hy ?
What do you mean ?	Toomhara iradu kya ?
Who makes a noise ?	Kuon shor kurta hy ?
What do you say ?	Toom kya kuhte ho ? 58.
54. Call him.	Oose bola ₁ o.
What is your advice ?	Toomharee kya sulah hy ?
47. This will be better than all.	Yih sub se bihtur hoga.
It is the same thing.	Ek ₁ hee hy.
There is no difference.	Kooch ₁ h furq nuheen.
52. You speak very low.	Toom buhot ahiste (or dubee awaz se) bolte ho.
Can you speak English.	Toom Ungrezee bol sakte ho. 91
76. (13) Speak easy Hindoo- stanee.	Sulees Hindoostanee to kuho.
86. Speak that again.	Wooh p ₁ hir kuho.
You speak too quick.	Toom buhot juldee bolte.
I do not understand.	Myn nuheen sumuj ₁ hta hoon.
Tell me what he says.	Kuho to wooh kya kuhta hy.
Do not forget.	B ₁ hoolee ₁ o mut.
Whence came you.	Kuhan se a ₁ e ho ?
Come hither.	Id ₁ hur a ₁ o.
Come near.	Pas (or nuzdeek) a ₁ o.
Go away.	Chule ja ₁ o. Rookhsut. 87.
Is there any news to-day ?	Aj kee kya khubur.
How do you do ?	Toom kyse ho or khyrafee ₁ ut.
What is your age ?	Toomharee omr kya.
I do not want more.	Mooj ₁ he uor durkar nuheen Uor nuheen chahee ₁ e.

(13) Whenever a reference is made to principle 76, the scholar will recollect, that the table of the verbs, between pages 32, 33, is included, he will therefore carefully refer to it, and to the notes (3) (4) also. In like manner principles 91, 92, 93, 94, 95, always comprehend 96, with the whole of its subdivisions, and must be consulted accordingly.

Tell the groom to get the horse ready.	Kuho sa,ees se ki g,hora ty,yar kure.
Give me the whip and round hat.	Chabook uor gol topee do.
56. Send the palanqueen to me.	Palkee mere pas b,hejo. 29.
52. If you don't do your business better, I will turn you away.	Upna kam jo bihtur nu kuro to myn toomhen juwab doonga. 55.
Bring breakfast.	Hazree la,o.
Give me the sugar-candy.	Misree do.
62. Bring some more milk.	Kooch,h uor dood,h to la,o. 68.
92. I want to go out directly.	Myn ub,hee bahur ja,e,a chah-ta hoon,
What is there for dinner?	K,hane ko kya hy.
26. Bring water to wash my hands.	Hat,h d,hone ka panee la,o.36.
The harness is not clean.	Saz saf nuheen.
Come out of the house.	G,hur se niklo.
103. Do not go in there.	Wuhan b,heetur mut ja,o.
76. Come down, otherwise you will fall.	Ooturo nuheen to giroge.
Why do you climb up the tree.	Durukht pur kahe ko chur,hte ho.
What is the use of talking so much? I do not comprehend one half of it.	Itnee bat kuhne se kya hasil, iska ad,ha b,hee myn nuheen sumuj,hta hoon.
Don't tell me, for God's sake, so many lies about this business.	Is kam pur khoda ke waste itna j,hoot,h mut kuha kuro. 92.
What is the fare of the boat?	Na,o ka b,hara keta hy?
When can you go?	Toom kubtuk chul sukoge?
We will go immediately.	Hum ub,hee ja,enge.
Put us (or me) on shore.	Hum ko kinare pur ootaro.

Go this way. <i>Turn that way.</i>	Id ₁ hur ko chulo. Ood ₁ hur ko p ₁ hiro.
27. What is the name of that place?	Oos bustee ka kya nam hy? 54.
Who stays there?	Wuhan kuon ruhta hy?
28. Can we get any thing to eat there?	Wuhan kooch ₁ h k ₁ hane peene kee cheez miltee hy? 36.
28. Put up something to shelter us from the sun.	Kooch ₁ h k ₁ hura kuro d ₁ hoop kee ar ke waste. 30.
What o'clock is it?	Ky g ₁ huree din churha hy?
Bring a sedan or chair quickly.	Palkee (or bocha) juldee munga ₁ o.
22. Get porters, and send all my baggage along with me.	Moot ₁ hee ₁ on ko bola ₁ o, uor humare sat ₁ hee sat ₁ h numaree sub cheezbust b ₁ hejwa do. 40.
Where do you mean to go? alight or put up, sir.	Sahib toom kuhan ootroge?
Come, take me to Mr. D—'s.	Chulo hum ko puhoncha ₁ o D—sahib ke yuhan.
Who is that? who are you?	Wooh kuon hy?—toom kuon ho?
Is there any body there?	Ko ₁ ee wuhan hy?
Has the gun fired?	Kyoon top (<i>bujee ch₁hootee</i> , or) dughee? (14)

(14) *Kyoon*, *why*, *how*, *well*; *soono*, *hear*; *kuho*, *say*; *b₁hu₁ee*, *friend*; and many others, are prefixed by the natives to sentences of this sort. They may in general be considered not only ornamental expletives, but also preparative words like *attention*, &c. among us, by which the hearer cocks his ears, or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not

Boy, bring water to wash with.	Khidmutgar, hat _h moonh d _h hone ka panee la _o .
Hand me the tooth-brush and powder.	Miswak munjun de.
Bearer, bring me a suit of cloaths.	Kuhar, ek jora kupra la _o .
Brush my coat and hat.	Topee uor koor _t tee ko j _h haro.
Give me my boots & spurs.	Moze kanton sumet humen do.
Is the horse saddled or not?	G _h ore pur zeen band _h ee hy ki nuheen?
Get the carriage, &c. ready.	Garee ty _h yar kura _o .
Order the saddle horse.	Suwaree ke g _h ore ko hazir kuro.
30. You must go along with me.	Humare sat _h toomhen jana hoga. 56.
Is your master up yet?	Sahib ubtuk oot _h ha hy?
Yes, sir, but is gone out somewhere.	Han sahib pur kuheen bahur gy _a hy.
Do you know where he is gone to?	Toom ko kooch _h maloom hy ki kuhan gy _a .
Is breakfast ready?	Hazree ty _h yar hy?
Make the tea.	Cha buna _o .
Give me a cup, milk, sugar, an egg, butter, bread,	Humen do ek pee _h alu, dood _h , misree, ek unda, muk _h un,

heard one single word, consequently either a repetition must take place, or the execution of it will prove very unsatisfactory indeed. I here most strongly recommend to every beginner the practice of making those people whom he may direct in Hindoostanee, repeat what they conceive his orders are, and how they mean to perform them; he thus not only perceives how far he has been understood, but moreover learns to correct his own, perhaps unidiomatical, expressions on such occasions.

a spoon, raddish, cresses, jam.	rotee, chumchu, molee, ha- lim, moorubbu.
What is their fare per day?	Ek din ka b ₁ hara kya hy ?
Go straight forwards,	Seed ₁ ha age chule ja ₁ o.
Come round about.	G ₁ hoomkur a ₁ o.
Turn to the right.	Dyhne p ₁ hiro.
Turn to the left (<i>hand</i>)	Ba ₁ en (<i>hat₁h</i>) p ₁ hiro.
Go fast.	Juldee chulo.
Go a little slower.	Ziru ahiste chulo.
Go there —go on—stop.	Wuhan ja ₁ o,—bur ₁ hke ja ₁ o— k ₁ hure ruho.
Stop here till I return.	Yuban ruho jub tuk ki hum
I will be back immedi- ately.	p ₁ hir awen.
75. 76. Run on before, and enquire if Mr. — be at home or not,	Isee dum hum p ₁ hir awenge. Age duorke ja ₁ o, khubur le ki — sahib g ₁ hur men hy ki nuheen.
Stop, stop, put the chair down.	Ruho, ruho, palkee neeche ruk ₁ h do. 114.
Is your master at home?	Toomhara sahib g ₁ hur men hy ?
Take up the chair, and go home.	Palkee oot ₁ ha ₁ o uor chulo g ₁ hur ko.
Carry this bundle home.	Is gut ₁ hree ko le chulo g ₁ hur.
37. Hand these things out of the chair.	Palkee men se ye cheezen oot ₁ ha lo.
I dine at Mr. —'s ; you must go there in the after- noon.	Hum k ₁ hana k ₁ ha ₁ enge — sahib ke yuhan, toomhen sipuhree ko wuhan jana hoga.
36. Come, take off my boots.	A ₁ o moze ootaro.
62. Bring some wine & water.	Kooch ₁ h shurab panee la ₁ o.
Cool the water well.	Panee khoob t ₁ hund ha kuro.
Bring dinner, if ready.	Jo k ₁ hana ty ₁ ar ho, to la ₁ o.
Dinner is on the table.	K ₁ hana mez pur a ₁ e ₁ a.

Bring some bread.	T _h oree rotee la _o .
Give me a clean knife and fork.	Saf ch _h ooree kanta do.
Give me salt, mustard, pepper, pickles, vinegar, wine, water, meat, a clean plate.	Humen do numuk, ra _{ee} , mirch, achar, sirka, shurab, panee, gosht, saf basun.
Take away the things.	Burtun oot _h a leja _o .
Open the venetians.	J _h ilmil oot _h a _o .
Bring pen, ink, and paper.	Duwat, qulum kaghuz la _o .
30. Carry this letter to Mr. —'s, and wait for an answer.	Yih khut — sahib ke pas leja _o uor juwab ke lee _e byt _h e ruho.
Take this one to Mrs. —'s, and if she be out, deliver it to the porter.	Is chit _h ee ko leja _o Beebee — ke yuhan, jo bahur gucen ho, to ooske durban ke hat _h de a _o . 26.
What European is that?	Woh gora koun by.
Whose horse is that?	Woh kiska g _h ora?
Whose house is this?	Yih kiska g _h ur hy?
What do you want?	Toom kya chahte ho?
Speak loud and I shall hear you.	Pokarke bolo, tuo hum soo nenge.
75. Speak slowly and distinctly, I shall then understand you.	Ruh ruhke uor bolbol jooda kur, bolo, tuo hum sumj-henge toomharee bat.
Hold your tongue.	Choop ruho.
What is your name?	Toomhara nam kya?
Where do you live?	Toom kuhan ruhte ho?
51. Give my compliments to your master.	Humara sulam upne sahib se kuho. 55.
Do you know that man?	Oos adme ko toom jante?
What do you call this in Hindoostance	Is ko Hindoostanee zooban men kya kuhte ho?

30. Bring that paper from under the chair.	Oos kaghuz ko chuokee ke neeche se oot,ha la,o. 32.
40. Lay my watch on the table.	Humaree g,huree mez pur ruk,ho.
Is it a fair day?	Aj din p,hurch,ha hy?
No, sir, it is cloudy, nay it rains.	Nuheen, sahib, budlee hy, bulki burusta hy.
See if the weather be cleared up.	Dek,ho asman kooch,h k,hoo-la hy.
Is my bed made?	Bich,hana bich ha,e,a hy?
I have not yet made it.	Ubtuk nuheen kee,a.
Brush the curtains well, that no mosquitoes may remain.	Mus ihree khoob j,haro jo much,hur nu ruhe.
Clean my shoes well.	Jootee ko uch,hee turuh saf kuro.
Wake me very early in the morning.	Hum ko buree fujur juga,o.
Light the lamp.	Chiragh jula,o.
Blow out the candle.	Buttee booj,ha,o.
Shut the door.	Durwazu bund kuro. (15)
Hear! ask the waiting servant whether he hath prepared the breakfast or no?	Soono: khidmutgar se pooch-ho ki toom ne hazree ty,yar kee hy ya nuheen.

(15) In a country like this, where most sentences must at first prove imperative, the learner cannot too soon make his self fully master of 69, 70, and 73, since this will enable him at once to give such orders as he pleases, by finding the verb required. The infinitive deprived of its sign *na* to, leaves the 2nd pers. sing. of the imperative of every verb. To this by affixing *o* the plural is formed. Ube yuhan se ja, get thou gone, sirrah! Moonshee ke yuhan ja,o, go to the teacher's. See note (10).

Well, now walk off.

Le ub chule ja, o.

Pray what is your name?
let me know also your mas-
ter's name.

Soono ! to toomhara nam kya
hy ? uor upne sahib ka b, hee
nam butla, o.

How long have you been
in that gentleman's service ?

Kud se oos sahib ke yuhan
nuokur ruhe ho ?

Where is your native
country, and how far may
it be hence ?

Toomhara wutun kuhan hy
uor yuhan se ketee door
hoga ?

EXERCISES.

THE subsequent *linear*, verbal and free translations, will do more to unfold the idiom and syntax, of the Hindoostanee, to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words, but a great facility of producing extempore the most accurate, if not elegant, English versions, from any portion of an Hindoostanee work, and *vice versa*, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated like *ne*, &c. that the reader may be able to follow every word in *each line*, with ease and advantage, as he proceeds through the whole of the exercises.

I.

(36) Do lurke b₁hook₁he pee₁ase (43) kisee ke yuhan (38)
gu e₁, oosne (26) hur ek ke sho₁oor kee azma₁e₁sh ke waste
ek turuf mez pur (29) kooch₁h shurab uor misree ruk₁h
dee, uor doosree turuf t₁hora t₁hund₁ha panee uor rook₁hee
rotee (40). Uql-mund₁lurke ne rotee uor panee se upne (39)
pet ko b₁hura uor pee as ko boo₁j₁ha₁e₁a, (39) uhmuq lurke
ne (20) shurab kee lal rungut uor misree kee mit₁has (20)

jo dek,hee, buhot rughbut se oonko pee,a uor k,ha,e,a,
 pur fa,edu kooch,h nuhoo,a, bulki (22) ooskee pee,a zee,adu
 hoo,ee, mugur upne pet ko khalee huwa se b,hura hoo,a
 pa,e,a, (39) lekin upnee chook ka elaj kooch,h nukur suka,
 kyoona ki wuqt goozur gy,a t,ha. Such hy ki buhot
 cheezen (37) buzahir khoobtur hyn, uor batin men hasil
 oonka t,hora hy, choonanchi p,hoolna goolab ka, sat,h rung
 uor boo ke ugurchi khooshnooma hy, lekin p,hoolna kupas.
 ka insan ke huq men duhchund mooseed hy.

Two children hungry, thirsty, some one's house
 went, he—each one's abilities of trial for sake,
 one side table on, some wine and sugar place
 gave, and other side, a little cold water and plain
 bread. The wise boy—bread and water with, his own
 belly—filled and thirst—quenched, the silly boy—
 the wine's red colour and the sugar's sweetness
 when saw, much delight with, them—drank and ate,
 but good any not was, nay his thirst more
 became, though his belly—mere air with filled—
 found, but own mistake's remedy any not make could,
 because the time past gone had. True it is, that many
 things apparently excellent are, and interior in, produce
 their little is, for instance, the blooming rose of, with colour
 and fragrance—although beautiful is, yet the flowering cotton
 of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who
 in order to try their several abilities, placed before them on
 one side of the table some wine and sugar, and on the other
 side, a little plain bread and cold water. The intelligent boy
 filled his belly and quenched his thirst with the bread and
 water, while the foolish youth, attracted by the red colour of
 the wine and the sweetness of the sugar, eat and drank them
 with great avidity, but without the smallest advantage. On
 the contrary, his thirst encreased, while he found his belly
 filled with mere air, but he could not rectify his error, be-
 cause the opportunity was lost. The fact is, that many things

apparently are excellent, yet their intrinsic value is small indeed : thus, although the rose blooms with all the charms of fragrance and beauty, still the flowering of the cotton tree is ten times more beneficial to mankind.

II.

Jo dana lurka hy, upnee kitab upne g_hur men be
kuhe pur_hta hy, (20) uor lurka nadan upnee kitab
ko k_hel ke waste taq (20) pur dal ruk_hta hy, ugurchi ooske
ma bap is bud chal se huzar muna
kuren. Pyhla lurka oos useel (29) g_hore_{kee} turuh hy,
ki jis_{ke} waste kora zuroor nuheen, (34) uor doosra
oos khuchre moonh-zor ke burabur hy jo lugam nuheen
manta. Ghuruz ek lurka jo such pooch_{ho} to go_ea (26)
zoomboor_{ke} shuhd_{ke} peech_{he} hy, uor ooske nesh_{kee} turuf
nuzur nuheen kurta, uor doosra nacheez
teetree ke peech_{he} duorta hy, (32 and 34) uor yoonheen
upnee (39) mihnūt ko sirf ooske rungeen puron pur
burbad deta hy. (23)

Whoever wise lad is, his book own house in without
bidding read does, and a boy ignorant own book
—play on account, a shelf on tossing place doth, although his
mother father this bad conduct from, thousand prohibitions
make. The first youth that noble steed's manner (in) is,
that whom for whip necessary not is, and the second
that mule head-strong to like is, which bridle not
obeys. In short the one boy, if truth you ask, then as if
bee's honey after is, and its sting towards
sight not makes, and the other, worthless
butterfly after running is, and thus
his labour—merely its painted wings after,
on the wind giving is.

A boy who is wise, reads his book at home without orders,
and an ignorant youth, for the sake of play, throws his book
on the shelf, although his parents forbid such misconduct a

thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting, while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.

III.

(21) Ek bura suodagur t₁ha, (22) ooske do betet₁he (26) t₁hore dinon men (29), (21) wooh suodagur murgy₁a (28) bap kee duolut (40) dono ne bant₁lee, ek ne (28) do teen muheene men (37) upnee sub duolut ooradee boore admee₁on kee sulah se. Doosre ne suodaguree ikhtee₁ar kee, b₁hule admee ke kuhne se, ek fuqeer hoo₁a, doosra duolutmund. Pus jo k₁oe b₁hule kee bat manega ooska b₁hula hoga, uor jo ko₁ee boore kee manega ooska boora hoga, jysa in donon ka hoo₁a.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffick selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father's property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men; the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here.

IV.

(22) Ek lurke ne tufawoot (20) se dek,ha ki (27) chumun
ke kinare pur (36) ek p,hoor niha,yut khoosh rung p,hoor
 ruha hy, jub (20) *lurka* ooske nuzdeek puhoncha to oos
 gool kee khooshboo uor rung ne yuhan tuk loobha,e,a ki be
 ikhtee,ar ooske torne kee khwahish ooske dil men pyda
 hoo,ee, joheen upna hat,h ooske putton lug puhoncha,e,a
 woohen (22) oosko buhot se kante *paton ke neeche* (23)
 nuzur a,e, (30) *mare* duhshut *ke*, hat,h k,hynch lee,a uor
 khalee *hat,h* chula gy,a (31). Itiifaq-un (27) ooska ch,hota
 b,ha,ee door se dek,hta t,ha (43) is bat ko duryaft kurgy,a,
 ugurchi omr men ch,hota t,ha pur dil ka bura, oon
 kanton se nudura, nid,huruk p,hoor tor lee,a, bulki sat,h
 ooske ek p,hul b,hee ysa tohfu hat,h a,e,a ki jitna oos
 p,hoor ke torne men dook,h suha t,ha so b,hee dil se
 b,hoola dee,a. Pus jo shukhs ki kanton ke dur
 se p,hoor nu le suka ooska dimagh kub moo,uttur hoo,a
 uor kya p,hul oosne pa,e,a.

A child—distance from saw, that avenue's
 side on, a flower extremely well coloured bloom
 continuing is, when child its vicinity arrived, then that
 blossom's fragrance and hue—here to allured, that without
 will, its plucking of desire, his heart in created
 was, just as own hand its leaves to had conveyed,
 instantly him to a great many thorns, leaves beneath,
 sight came, through fear—hand pulled back and
 empty handed went away. By chance his young
 brother far off seeing was this matter—conception made
 notwithstanding age in little was, but heart in big, those
 thorns of not afraid, boldly the flower plucked off, nay with
 it a fruit also so fine hand (to) came, that as much that
 flower's plucking in pain borne had, that even heart from
 forget made. Then whatever persons, who prickles of fear
 from, blossom not take can, his senses when perfumed was
 and what fruit hath he got.

A boy saw a very beautiful flower, at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother, by chance perceived at a distance what had passed, and although he was very little, having a stout heart, he was not afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances.

V.

Do lurke nuo juwan ek hee sat, h elm (93) seek, hne
luge, (43) ek lurka oon, h men buhot uch, ha (47) nek-bukht
 t, ha, oostad (60) jo subuq oose purha deta so. (63)
 yad kurlet, a, uor upnee kitab upne g, hur men pur, ha
 kee, a kurta. (20) *Doosra* ghafil bura shureer t, ha, jo
 upne hum-omrkee mihnoot pur (92) hunsa *kurta*, uor humeshu
 yih bat upne hum-muktub se *kuha kurta*
 (96) "too gud, ha hy," (22) oose uksur yih juwab
dee, a kurta, (96) "yar t, hore dinon men dek, ha
 chahee, e kuon ho." Akhir (27) imtihan *ka roz* an
 puhoncha oon, h donon ko (57) elm ke durya men
 pyrna pura, dana lurke ne is uhmuq ko buhot peeç, he
 juhalut ke girdab men, shurm se doobte hoo, e, ch, hora, uor
 (93) pokarne *luga* (39). U, e yar! (63) jo toomhare khe, al men
 be-woqoof nuzur ate hyn, so we uksuron ke nuzdeek
 uqlmund ho nikleng, e, uor jo yse wuqt toom ne seek ha to
 toomhare kam nuheen ane ka, la hafil hy. Ugur upne
 hum-jolee pur ub hum b, hee t, hut, he maren to humaree baree

hotee, moowafiq is musul ke, ki (60) jo jeete so nunse,
 (63) lekin dana, on ke nuzdeek niha, yut bu, eed hy, kya
 dostee uor kya uql se, ysee halut men ufsos kee juguh
 tuz, heek kurna. Ub myn upnee bat ko muoqoof kuroonga,
 is nuseehut uor kuhawut se ki hona ek khoobee ka der kur
 (47) bihtur hy nuhone se (47) uor jitnee juldee ho suke
 boore kam ko ch, horkur b, hule kee turuf ana uch, ha hy.

Two boys—young, one very society (in) science a learning
 began, one boy them of very good well-disposed
 was, the master whatever lesson him to read gave, it
 remembrance made, and his book own house at, to read
 made a practice. The other inattentive very wicked was, who
 his comrade's labour at to laugh used, and always
 this observation his own school-fellow on to repeat used,
 "thou an ass art." He him to generally this answer
 to give used, friend! few days in to see
 behoves, who may be. At last trial's day having come
 arrived, them both to science's sea in
 to swim behoved, the wise boy—this fool—much behind
 ignorance's whirlpool in, shame through sinking—left, and
 to exclaim began. O friend! who your opinion in
 foolish sight coming are, they same they generality's presence
 wise turn out, and what such time you—have learned, it
 your use not coming of, without effect is. If own
 companion at, now we also jokes would crack, then our turn
 would be, according this saying to, that who wins may laugh,
 but wise men among very remote is both
 friendship, and also reason from, such situation in, regret stead
 ridicule to make, now I own remark—finished will make
 this advice and proverb with, that being one good of, late,
 better is, not being than, and the more speed be can,
 bad conduct having left, good towards to come, proper is.

Two youths began to study together; one was a good pru-
 dent young man, who read his book at home, and acquired
 whatever his master desired him; the other was an idle wicked
 boy, who always laughed at his companion's labour, and used

to say to him, what a fool you are ! on which his school fellow commonly replied, we shall see by and by who is the greatest. At last the day of trial came, when they were both obliged to swim in the ocean of science ; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. The promising scholar then exclaimed ; my friend ! I think fools in your estimation will turn out wise men in other people's eyes, and that you have now learned this fact, when perhaps too late. Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, " he may laugh who wins ;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions, I shall therefore conclude with beseeching you to recollect, that " better late than never," and to turn over a new leaf as soon as possible.

VI.

Do shukhs bahum hokur nikle ki kisee door des
men ja ruhee, t, hore dinonke beech ek moolk men ja
puhonche. Ek ne duryaft kee, a ki diljumu, ee uor khoobee
ke sat, h jo yuhan ruhee, e to zuroor hy ki puhle yuhan ke
ruhneharon kee b, hak, ha seek, hee, e, ghuruz oon ne
seek, hee, doosra itna mughroor t, ha ki uwamoonnas kee
zuban ko hiqarut se nu seek, ha, sirf durbaree uor
alimon kee zuban tuhseel kee. Quzakar bad ku, ee
burus ke dono kisee bustee men a, e, wuhan kee b, hak, ha
uor oos moolk kee ek t, hee, pur wuhan ke ruhne walon ne
hungamu muchakur ghyr moolk ke (22) hakimon ko (29)
qutl kurdala t, ha. We dono moosafir joode joode mukanon
men bazar men t, he ki oonheen khoonee, on ne oon, hen
pukra uor ulug lejakur hur ek se pooch, hne luge (93) ki
toom, hara yuhan kya kam hy ? Jis ne moohawuru uwam ka
seek, ha t, ha khoobee se juwab dee, a oosko oon, hon ne
sulamut ch, hora, uor doosre moosafir ne jo sirf
hakimon heen kee zuban se juwab dee, e, oos umboh ne
jul kur khufgee se sir ooska kat dala.

Two men together being set out, that a certain distant country in should go stay, a few days of space in, a country in having gone arrived. One recollection made that satisfaction and welfare with if here would dwell, then necessary is that first hereof inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language—contempt from not learned, only the court and literati's speech acquisition made. Chance by, after some years—both same village in came, that where of tongue, and that country's one was, but there of residents—tumult having made strange country's magistrates—execution performed had. These two travellers separate places at market in were, when those murderers—they seized and aside having taken each one of asking began, that you here what business is? Who—dialect vulgar of, learned had, propriety with answer gave him—they—safety (in) left, and the other traveller—who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately, as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.

VII.

Nuql hy, ki ek kishtee men do shukhs suwar hoo, e ek oon men muntiquee t, ha, doosra pyrak. Muntiquee ne pyrak se pooch, ha, kuho yar toomne kooch, h elm muntiq ka b, hee seek, ha hy ki nuheen, wooh bola, ki myn ne ubtuk muntiq ka nam b, hee nuheen soona, seek, hne ka to zikr kya. Soonkur ufsos luga kurne, ki toom ne upnee ad, hee omr juhalut ke durya men dooba, ee. Itne men ek toofan numood hoo, a, pyrak ne t, hut, holee se muntiquee ko kuha, kuho sahib kooch, h pyrna h, hee ap ko ata hy ki nuheen, yih bola mootluq nuheen, p, hir oosne hyf k, hakur kuha, ki toomne upnee saree omr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I— as yet logic's name even not have heard, acquiring of then mention what, having heard regret began to make, that you your half life ignorance's sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logician to observed, say, Sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, then you, your whole life the winds have given.

It is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. The logician addressed the swimmer thus; “ pray tell me, my friend, if you have also acquired the science of logic or not.” He replied, I have not till this moment even heard of the name of logic, learning it therefore is out of the question entirely. When the enquirer heard this, he began to pity the other in these words. Alas! you have sunk the half of your life in the ocean of ignorance. On this a storm arose, the swimmer jocosely thus questioned the logician. Well, Sir, does your worship understand any thing of the art of swimming or not? He answered, I really know nothing at all about it. Then said

the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds.

VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukhshee se sulah-un pooch,ha, mal uor lushkur ke juma kurne men meree uql kooch,h kam nuheen kurtee, ugur mal juma kuroon to lushkur nuheen ruhta, jo fuoj ruk,hoon to duolut nuheen ruhtee. Wuzeer ne urz kee, Khodawund ! duolut juma keeje, jo fuoj nu ruhegee to kooch,h nooqsan nuheen, kyoona ki, jub zuroor hogee ruk,h leejega. Jo meree bat ka ap ko b hurosa nu ho, to ooskee, yih duleel hy ki ek burtun men t,hora shuhd ruk,hwadeeje, ub,hee huzaron muk,hee,an gird ooske a juma hongeen. Joheen shuhd ka basun ruk,hwa,e,a, lak,hon muk,hee,an bat kurte ooske gird a-liptee,an, tub oosne kuha, ki, dek,ho huzrut, jo fidwee ne urz kee,a t,ha, so ap ne dek,ha. P,hir Meer-bukhshee ne kuba, ugur meree urz soono to fuoj ruk,hee,e jo wuqt pur kam awe, oos wuqt mal hurgiz kooch,h fa,edu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtihan kur leeje, ek handee men shuhd rat ko is jugih ruk,hwa deeje, jo muk,hee,an oospur a-lugen, to meree bat j'hoot,h hy, uor jo nuheen to such, ooske kuhne pur rat ko shuhd ka basun jo ruk,hwa,e,a, to ek muk,hee b,hee nu a,ee. Khoolasu iska yih hy, jub upnee fuoj upne qubze se gu,ee, p,hir rozi se,ah men mal b,hee khurch keejega to mooyussur wysee nu hogee.

The following analysis of this eighth exercise will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four

learned natives, and selected from their separate labours, every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his Moonshee objects to, or differs from, many parts of this analysis ; since it is given rather as an imperfect specimen for what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to *the Technical Terms and Notes* published some time ago in the *Linguist and Antijargonist*, that he may not only acquire the words in question, but also learn to regulate his flights in Hindoostanee philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

Ek, *one, a*, ismi udud, *a numeral*; but here tunkeer or nukiru, *the indefinite article*. Padshah, *king, ism, a noun*, fi, ul ka fa, el, *the nominative of the verb*. Ne, mazee mootu, uddee ke fa, el ka hurfi lazim, *the active preterite's nominative's ex-*

pletive, which, as it cannot be translated in English, has been expressed by a — in these sheets, (104). It must be carefully discriminated from the negative *nu*, and the learner should always recollect, that *ne* throws every inflectible word into the inflexion (105). A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the large grammar on this apparently puzzling, but easy and useful expletive. Upne, *his own*, &c. zumeeri mooshturuk, mootusurruf haluti izafut men, *a general pronoun in the inflected genitive*, termed by us reciprocal, reflective or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words. It is here introduced for *ooske*, *his*, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and khooḍ, in the same member of a sentence after myn, &c. instead of mera, tera, ooska, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it, in the course of his progress through this and other works. Wuzeer, *minister*, ismi sifutee, moozaf mufool, *a kind of concrete noun, agreeing with upne and governed by se*. Uor, *and*, hurfi utf, *a conjunc-*

tion. Meer-bukhshee, *generalissimo*, ismi sifuttee moorukkub, *a compound concrete noun*. Se, *from*, (*with, to, of, at,*) hurfi manuwee moofrid, *a simple postposition*. Sulah-un, *deliberately*; tu-meez, *an adverb*, formed by the affix *un* in many Arabic words like quqd-un, *purposely*, uwwul-un, *firstly*, &c. Pooch, ha, *asked*, fi, uli mazee mootu, uddee mootluq wahidi moozukkuri maroof, *a transitive verb in the indefinite preterite masculine, singular number and active voice*. The nominative to it is *padshah* with its appropriate expletive *ne* already explained. Mal, *treasure*, ismi jins, matoof ilyhi, *an appellative noun conjoined with the next substantive*. Uor, *and*, (16) utf. Lushkur, *army*, ismi jins matoof moozaf ilyhi, *an appellative noun conjoined with the preceding and connected with the next by—Ke, of, 's*, hurfi manuwee moofrid mootusurruf, ulamuti izafut, *a simple inflected postposition, and the genitive sign*. Juma kurne, *collection making*, musdari moorukkub mootusurruf, *inflected compound infinitive or gerund*. Men, *in*, hurfi manuwee moofrid ulamuti zurf, *a simple postposition and a local or temporal sign*. Mere,

(16) This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

my, zumeeri mootukullimi wahidi moowunnus haluti izafut men, *the first personal pronoun in the feminine genitive singular*, as a possessive or adjective form agreeing with—Uql, *judgment*, ismi moowunnusi suma, ee, *an arbitrary feminine noun*. Kocch, h, *any*, (some; &c.) ismi tunkeer, *an indefinite noun*, like *ek*, though we would rather term it in this place, *zumeer* or *sifut*, a *pronoun* or *adjective*. Kam, *use*, ism, and here the *mufool* or *accusative* to the verb, as the sign *ko* is either understood or the *nom.* is used for the *accus.* (17) Nuheen, *not*, hurfi nufee, *a negative particle*. Kurtee, *makes*, fi, uli hal moowunnusi maroof, *the feminine present tense active voice*, in concord with the *nom.* uql. Ugur, *if*, hurfi shurt, *a conditional conjunction*, which requires the aorist or subjunctive. Mal, *treasure*, haluti fa, el bura, e mufool, *the nominative used for the accusative*, as illustrated in the note below. Juma kuroon, *collection would I make*, fi, uli mooruk-kub moozara mootukullimi wahid, *a compound verb in the aorist, first person singular*. To, then, hurfi juza, *the inferential subjunctive* to ugur.

(17) This constantly happens, especially in short familiar sentences, or when the verb has a second case, and where ever a noun assimilates with a verb, as in the present instance, to form a species of simple verb like kam-*k.* *to avail*, fikr-*k.* *to make reflection* or *to think*, &c. in which the *ko* would prove very inconvenient. The learner will thus in future be able to reconcile the idea of *mufool* with the mere nominative of a noun.

Lushkur, *army*, haluti fa_{el}, *nominative*. Nuheen, *not*. Ruhta, *remains*, fi_{uli} lazimee hal moozukkur, *a neuter verb in the present tense masculine*, (to which *hy* is understood) to agree with *lushkur*. Jo, *if*, hurfi shurt, *a conditional conjunction*. This, like *uor*, is also a pronoun, which the learner should always advert to in those sentences where much of their explanation might depend on a knowledge of this fact. Fuoj, *army*, ismi moowunnusi suma_{ee} mufool, *an arbitrary feminine noun in the accusative*, whose *ko* is dropt by 39. Ruk_{hoon}, *I would keep*, fi_{uli} moozaru mootu-uddee mootuhkullimi wahid, *a transitive verb in the aorist first person singular*. To, hurfi juza. Duolut, *riches*, ismi jins moowunnusi qe_{asee}, *a regular appellative feminine noun*. Nuheen ruhtee, *not remains*, fi_{uli} hal moowunnusi munfee, *a negative present feminine*, in concord with duolut. Wuzeer ne, *the minister*—both explained above. Urz, *representation*, ismi moowunnusi suma_{ee} mufool, *an arbitrary feminine noun accusative*. Kee, *made*, fi_{ali} mazee mootluq mootu_{uddee} moowunnusi wahid, *a transitive verb in the indefinite preterite singular feminine*, to agree with its mufool *accusative* urz. Kee_a in the *fem.* should be kee_{ee}, but one *ee* is dropt tuhseeni tuluffooz ke waste, *euphoniæ gratia*. This would subject the *feminine* genitive sign *kee*, and the *feminine* perfect to great confusion, did not the context generally prevent it. It is a curious, and proba-

bly a peculiar fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives, whence *kee* above ; the nominative of which is *Wuzeer*. *Khoda-wund, Sire, ismi moonada hurfi nida muhzoof, a noun in the vocative whose sign is omitted, or in other words the nom. is used for the voc.* *Duolut, wealth.* *Juma keeje, or keejee, pray collection make, fi,uli moorukkub umri tazeemee, fa,el moozmir, a compound verb in the respectful imperative, whose nominative is concealed.* *Jo, if, hurfi shurt, a conjunction.* *Fuoj, the army, fa,el, nom.* *Nu ruhegee, should not remain, fi,uli moos-tuqbul moowunnusi gha,ebi wahid, munfee (18) a negative verb, in the third person singular feminine of the future.* *To kooch,h, then any.* *Nooq-san, injury, ism, noun.* *Nuheen, not, but the auxiliary hy, is, seems either expressed in or understood to, this negative.* *Kyoon ki, because, hurfi taleel, an efficient particle.* Some attention is requisite in the discrimination of this word from *kyoonke, kyoonkur*, as these rather mean *how*, than *because*. *Jub, when, zurfi*

(18) The oriental mode of terming a verb *munfee, negative*, because connected with *nufee, a negative*, has no advantage that I can perceive ; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.

zuman bura_e shurt, *an adverb of time used conditionally*. Zuroor, *necessary*, sifut, *an adjective*. Hoge_e, *will be*, but here with zuroor, fi₁uli moostuqbuli moorukkub wahidi moowunnus, hurfi juza mooquddur, *a compound verb in the future feminine singular*, to which the *inferential subjunctive particle* is understood. This verb *hona* is generally termed *rabiti zumanee*, a temporal conjunction, as what we consider substantive verbs are often called *ruwabit*, *connectors or joiners*, from the root *rubt*, *construction*, &c. Jo, *if*. Mere_e bat, *my observation*, ismi jinsi moowunnus moozaf o moozaf ilyhe, *an appellative fem. noun, connected with meree in the possessive state*. Ka, *of, 's*, hurfi manuwee moofrid ulamut haluti iza-futi ghyr mootusurruf kee, *a simple postposition, and the uninflected sign of the genitive case*, agreeing with b₁hurosa. Ap, *you, (yourself, your worship,)* zumeeri mooshturuk tazeemee, *the common respectful pronoun*; but here equivalent to zumeeri mookhatub, *the second personal*. Ko, *to*, hurfi manuwee moofrid o ulamut haluti mu-fool kee, *a simple postposition and the sign of the accusative or dative*. B₁hurosa, *confidence*, ismi moozaf, fa₁el a noun in the nom. connected with bat. Nuho, *may not be*, fi₁uli moozara munfee wahidi gha₁eb, *a negative verb aorist third person singular*, contracted from nu-howe, like, ho, ho_e, as detailed in the verbal Table. To, *then*. Oos, *it*, zumeeri gha₁ebi wahid mootusurruf moozaf ilyhi, *the third inflected personal sin-*

gular, forming the genitive case with—Kee, *of*, 's, as before, but here tanees men, *in the feminine*. Yih, *this*, ismi isharu, e qureeb haluti fa, el wahid men, *the proximate demonstrative in the nominative singular*. (19). Duleel, *proof*, ismi wahid moowunnusi suma, ee, moosharun ilyhi moozaf, *an arbitrary fem. noun connected with both the remote and proximate demonstrative*, though in Arabic sifuti mooshubbuh, *a species of adjective*. Hy, *is*, rabiti zumanee, *the temporal conjunctive particle*, which is not considered by the natives as a verb. Ki, *that*, kafi by, anee, u, *the descriptive ki*, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, *a*, hurfi tunkeer, *indefinite article*. Burtun, *a vessel*, ismi jins, madood, zurf, *an appellative limited noun of reception*. Men, *in*. T, hora, *a*

(19) In Hindoostanee, every noun to which the genitive signs *ka, ke, kee; ra, re, ree; na, ne, nee*, are affixed, is termed moozaf ilyhi, and it may either precede or follow the moozaf or governing noun; in the Persian, on the contrary, the moozaf must always precede the moozaf ilyhi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, *yih*, is here also termed moosharun ilyhi, by the reciprocal effect which the Orientalists denote; by such words as fa, el, mufool; sifut, muosoof; izafut, moozaf; utf, matoof; nida, moonada, &c.

little, sifuti moofrid wahidi moozukkur, *a simple adjective in the masculine singular*. Shuhd, honey, ismi jins, muosoof, mufool, *an appellative qualified noun in the accusative*. Ruk, hwadeeje, *pray cause to place*, umri haziri moorukkub ta-zeeme mootu, uddee bilghyr, zumeer ap oos men fa, el, *a compound causal verb in the respectful imperative second person, having the pronoun ap as the nominative*, noticed under keeje. Ubhee, *just now*, zurfi zumani takeedee, *an emphatic adverb of time*, compounded of ub, *now*, and hee, *just, every, the*. This particle *hee, ee*, in the plural heen, een, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition *e, en*, in mooj, hee ko dee, a, *he gave to me indeed*, to my *very* self, oonheen ko dee, a, *he gave to their selves*, to these *very* men. Huzaron, *thousands*, ismi udud juma tusreefee bura, e haluti fa, el, *a numeral used in the inflexion for the nominative plural* by principles 49 and 50. Muk, hee, an, *flies*, ismi moowunnus haluti fa, el juma men, *a feminine noun in the nominative plural*. Gird, *round*, hurn manuwee moorukkub, ya zurfi mukani ghyr muhdood, moozaf, *a compound postposition or unlimited adverb of place connected with Ooske, it*, ismi isharu, e bu, eed mootusurruf, haluti izafut men, *the remote demonstrative inflected genitive*, governed by gird, transposed from the ordinary construction, ooske gird, like 31. A, *having come*, fi, u-

limatoof, a verb used as a conjunction. *An* is often met with for *a* by assuming *n*, either bura_e tuhseeni tûluffooz, in this part of the verb ana, *to come*, or to prevent its being mistaken for the imperative or root of the verb, as stated in 75, and the verbal Table. Juma, *collected*, sifut, *an adjective*, or rather a participial word, forming here a compound neuter verb with hona. The learner ought on this occasion and many others to recollect, that oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a Moonshee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongeen, *will be*, fi₁uli istiqbali gha_{eb} jumma, moowunnis, *a verb in the third person plural feminine future tense*. The nasal *n* of such plurals as have another *n*, is commonly lost in the kusruti iste₁amal, or *hurry of practice*; whence hongee for hongeen or hongee_{an}, and jatee hyn for jateen or jatee_{an} hyn. Joheen, *the instant*, zurst zumani takeedee, *the emphatic adverb of time*, corresponding with woohen, *that moment*, toheen, *the moment*. Shuhd, *honey*, ism, moozaf ilyhi. Ka, *of, 's*, in concord with Basun, *a vessel*, ism fa₁el bura_e mufool, *a noun in the nominative instead of the accusative*, governed by—Ruk₁hwa_ea. *caused place*, already explained. Had the accusative been used, the sentence would have been shuhd

ke *basun ko ruk, hwa, e, a.* Lak, hon, *myriads,* ismi udud kusrut ke waste, *a numeral of frequency or number,* like huzaron. Muk, hee, an, *flies.* Bat kurte, *making speech,* ismi halee, u moorukkub fil hal ke manee men, *the compound absolute case denoting the immediate state of a thing.* No portion of the verb is more useful than this, nor less understood by us. If we suppose all such expressions elliptical, and supply what is wanted by hoo, e, kee halut men, *of state in,* the difficulty vanishes at once, and the state expressed by the verb becomes perfectly evident without any relation to the gender or the number of the nominative. *I heard him* (in the state of a speaker or while) *speaking,* myn ne oose bolte (hoo, e kee halut men) soona hy. Oos cheez ko myn ne girte (hoo, e kee halut men) dek, ha hy, *I saw the thing falling.* These expressions must often prove ambiguous, because we cannot positively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. Ooske gird, *it around,* formerly explained. A-liptee, an, *adhered,* fi, uli lazimee moorukkub mazee mootluqi gha, eb juma moowunnus, *a compound neuter verb in the indefinite feminine perfect, third person plural,* to which muk, hee, an is the nominative. Most, if not the whole, of such compounds, may be analysed by considering the first portion as the mazee matoofu, *pl. perf. participle* thus — A, an, akur, ankur,

anke, &c. *having come*, liptee, an, *they clung*, but as this is of little moment to the mere beginner, it requires no further elucidation at present. Tub, then, zurfi zumani ghyr muhdood juza, shurt muhzoof, *an unlimited adverb of time, correlative to a relative adverb here omitted*. Oosne, he, zumeeri gha,ebi wahid mootusurruf haluti fa,el men mu,e mazee mootu,uddee ke fa,el ka hurf, *the personal pronoun's third person singular inflexion used for the nominative case along with the transitive perfect particle, or expletive ne before discussed*, 66. Kuha, said, fi,uli mazee mootluq gha,ebi wahid, *a transitive verb in the indefinite perfect third person singular, requiring oosne for wooh, and the whole sentence as its accusative*. Ki, that, hurfi by,an, and generally precedes such accusative sentences to kuha, which, by *bat* being understood, may become kuhee, though the nominative be masculine. Dek, ho, behold, umri hazir juma, *the imperative in the second person plural*. Huzrut, your worship, ismi moonada, *a noun in the vocative, like khodawund*. Jo, what, ismi muosool, *the relative*. Fidwee ne, servant, ismi munsoob fa,el, *a derivative noun as a nominative with ne, like wuzeer ne*. Urz, representation, ism, *a noun*. Kee, a t, ha, made, (*made had, make did,*) fi,uli mazee mootu,uddee bu,eed wahidi gha,eb, *a transitive verb in the third person singular of the pluperfect, but here, as very often happens in the Hindoostanee, equivalent to the perfect only*. Had

not *urz* here been considered a component part of the verb, and *jo uhwal*, *the statement*, its accusative, *kee t, hee* would have been preferred, for reasons already assigned. So, *the same*, *juwabi muosool*, *the correlative particle after the relative*. *Ap ne dek, ha*, *your honor saw*, formerly analysed. *P, hir*, *then*, *hurfi utf*, *a conjunction*. *Meer bukshee ne kuha*, *ugur meree urz*, *the general observed, if my representation*, all illustrated before. (20) *Soono, you would hear*, *fi, uli moozara mookhatub juma*, *the aorist in the second person plural*, which, except in the second person singular, is exactly the imperative as exhibited in 76 and the Table. To, then, *juza to*

(20) Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt *hum, we*, for *myn, I*; and *humara, our*, for *mera, my*, on all occasions; nor can we well relinquish this bad habit, without running the risk of voluntary degradation, among a race of men who lose no opportunity of taking that trouble out of our hands, wherever they possess art, or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be effected in the humble

the hurfi shurt ugur, *the inferential particle to the conditional if*. Fuo_j, *army*, ism. Ruk_{hee}, *pray keep*. Jo, *which*. Wuqt, *time*, zurfi zu-mani ghyr muhdood, *an unlimited noun or adverb of time*. Pur, *in, on*, hurfi manuwee moofrid, *a simple postposition*. Kam, *use*, ism. Awe, *may be*, fi_{uli} moozara gha_{ebi} wahid, *aurist third person singular*, the nominative being fuo_j, and the relative jo, which may nevertheless be the *ul* conjunction *that*. Kam-ana in fact is a species of compound verb, a form of great use to express *to avail, benefit, &c.* Oos wuqt, *then or that time*, ismi isharu_e bu_{eed} mootusurruf mu_e

garb of myn, *I*; mera, *my*, as it might be when contrasted with his servant's consequential hum, *we*; humara, *our*. They occasionally carry their insolence so far even, as to salute their masters with too, *thou*, and tera, *thy*, which is very seldom proper, except in some precativ sentences, that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like hum ko maloom hy; *it is known to us, we know*; oos ko shuoq hy, *a desire is to him, he has a desire*. Milna *to meet, accrue*; hona, *to be*; lugna, *to seem*; ana, *to come*; with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

wuqt jis pur men, ko, wughyre mooquddur liyn, *the inflected remote demonstrative with wuqt, to which men, ko, &c. are understood.* This in fact is the cause of wooh, &c. being inflected to oos, is, kis, when joined with wuqt, turuh, juguh, &c. 34. Mal, *treasure*, ism, fa,el, *a noun, nominative.* Hurgiz, *ever*, hurfi nufee takeed, *the emphatic negative particle*, which has always nu expressed or understood. Kooch,h, *any.* Fa,edu, *advantage*, ismi nukiru, *an indefinite noun.* Nukurega, *not will make*, fi,uli moostuqbuli munfee wahidi gha,eb, *the negative future in the third person singular.* Ugur ap ko, *is to you.* Yuqeen, *certain*, ismi sisuti mooshubbuh, *a concrete noun, but properly an adjective*, in this place. Nu ho to meree bat ko, *not may be, then my observation*—Imtihan, *trial*, ism, *a noun.* Kurleejee,e, ek handee men shuhd rat, *make, a vessel in, honey night.* Ko, at, 38, yuhan ulamuti zurfizuman, *here the sign of a noun of time.* Is, this, ismi isharu,e qureeb mootusurruf, *the proximate demonstrative pronoun inflected.* Jugih, *place, (in)* zurfi mukani ghyr muhdood, *an unlimited adverbial noun of place.* We may again notice that men, in, is understood, and inflects yih to is, and juguh to jugih, by a rule in the grammar, similar to 36. Ruk,hwadeeje, *cause place.* Jo muk,hee,an oospur a lugen to meree bat j,hoot,h, uor jo nuheen to such hy, *if flies it on a light, then my remark a falsehood is, and if not, then truth is.* It would be a mere repetition to

elucidate this farther, but the learner may profit by observing the partial coincidence here between the compounds, *a-light* from *light*, and *a-lugna*, from *lugna*; because this may lead him to reflect beneficially on this mode of composition in his own and other languages, however much its nature and existence may escape ordinary observers, or be obscured by the corruptions of long usage. To *arise*, *awake*, *alight*, *befall*, *become*, *mistake*, and a hundred more, so nearly resemble *hoana*, *jag oot, hna*, *ootur-purna*, *a-purna*, *ho-jana*, that no one can fail to discover the analogy here, or be at a loss to account for it in many tongues. *Ooske*, *his*, (*he's*), *ismi* *isharu, e bu, eed mu, e hurfi manuwee moofrid mootusurruf ulamut izafati moozukkur kee*, *a remote demonstrative along with a simple postposition, the inflected sign of the masculine genitive, agreeing with—Kuhne, speaking, musduri mootusurruf, the inflected infinitive or gerund, governed by Pur, according to, &c. 38.* As all infinitives and most participles are likewise nouns, which fall under 36, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in *a* by that rule. *Rat ko shuhd ka basun, night at honey's vessel.* *Jo, za, ed bura, e tuzeeni kulam*, an expletive by way of ornament to the sentence. *Ruk, hwa, e, a, caused place.* *To, za, ed bura, e tuzeeni kulam*, as before. *Ek muk, hee b, hee nu a, ee, one fly even not came.* All plain

enough except b₁hee, *even*, utf bura₁e takeed, *an emphatic conjunction*. Khoolasu iska yih hy jub, *the result it of this is when*, nothing can be easier to an English scholar. Upnee fuoj upne qubze se gu₁ee, *one's army one's power from hath departed*. In this sentence, as in many others, the zumeeri mooshturuk, or common pronoun *ap*, *upna*, assumes the power of *one, any person*, and in that point of view is a most useful word, though it certainly may also mean here, and elsewhere, *your, my, &c.* P₁hir, *then*, hurfi taqeeb waste juza ke, *a conjunction connected with the inferential to hereafter*. Roz, *day*, ismi zurf, zuman muozoof, *a noun of time qualified by* (21) —Se₁ah, *dark*, sifut, *an adjective*. Men mal b₁hee khurch keejee₁ega to moo₁yussur wysee nu ho-gee, *in, treasure even expenditure one should make, still procurable such not will be*. As fuoj is feminine, these words wysee, &c. follow in that gender. Keejee₁e, keeje, keejee₁o, keejo, keejega, keejee₁ega, a precative imperative, conditional reflective, or impersonal form of the Hindoostanee verb not easily explained. The natives term it umri istiqbalee or khoozoo₁ee, *the impera-*

(21) In the Hindoostanee, the *muosoof*, as in the Persian, naturally follows the *sifut* ; but this order can be reversed in the former, without any effect on the adjective or noun; whereas in the latter, an *izafut* is requisite as in the present example, and in nek murd or murdi nek, a good man, a man good ; gora lurka or lurka gora, a fair boy, a boy fair.

tive future or precativè ; but whether this is compounded of the verb *jana* or *jee* with a vocative particle, may yet be fully considered in another work ; it is however certain, that *ap*, *self*, *your worship*, *one* (the French *on*) in the third person either expressed or understood, seems its only proper nominative in such expressions. *Myn rah pur chula jata t,ha, uor ek a ek jee men a,e,a ki (ap) ooske yuhan ja,ee,e*, I was going along the road when suddenly it occurred to me that (myself) should go to his house. This last may also be rendered, *ki myn ooske yuhan ja,oon*, which so far proves the nature and extent of this subjunctive form.

IX.

The eye, nose, ear, and tongue, one day began to quarrel among their selves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short every one said a great deal in his own behalf, when the tongue made this observation : What you mention, my friends, may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore behoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting

itself, my forward scholar! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire, through time, and from the natives their selves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

Ank, h, nak, kan, uor zoohan, ek roz luge j, hugurne apus men, ek ek kuhta ki wooh t, ha zee, adu fa, edu mund insan ko doosre se—ank, h bolee, bina mere din o rat hote dono burabur. Bare hur ek ne kuha buhot kooch, h ooske upne huq men, jub zuban ne kee, a yih kulam. Jo toom kuhte ho yaro howe sub buhot rast, pur ulbuttu toomhon men ko, ee nu ho suke na waqif is bat se. Ki meree qoodrut ukelee jooda kurtee insan hywan se, islee, e chahee, e ki myn ho uzeez toom sub se, beech khe, al uqlmundon ke. Han kan pokara, ap sochke, mere honhar shagird! bad taleem ke jo toom ne soonce moojh se, toomhara oostad hokur.

It will not prove a very easy task, to produce a version more true to the original, than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus :

Ank_h, kan, nak, uor zuban, ek roz apus men j'hugurne luge, hur ek in_h men se kuh ruha t_ha ki myn admee ke waste sub se zee, adu moofeed hoon. Puhle ank_h bolee ki mooj_h bughyr doonya men rat din burabur ruhta, siwa_e tareekee ke, roo_e zumeen pur kooch_h nu nuzur ata, ghuruz hur ek nē upne upne huq men buhot kooch_h bura_{ee} kee. Is men zuban ne yih bat kuhee, yaro jo toom kuhte ho so ho sukta hy, lekin jo myn kuhtee hoon, oose toom men se ko_{ee} inkar nukur sukega, dek_h ho sirf

mer^{ee} go^{ya} ee se in^{san} uor hy^{wan} men im^{tee} az
 ho^{tee} hy, is lee^e cha^{hee} e ki myⁿ aq^{ilon} ke
 nu^z de^{ek} sub se zee^{adu} uze^{ez} ru^{hoon}. Kan
 p^{hir} so^{on} kur bol oot^{ha} han shag^{irdi} ru^{sheed} !
 yih bat such hy, pur bad mer^{ee} taleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without a translation, as a task or trial of skill for the scholar, when farther advanced in the language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the 12th and 13th exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or court dialect of the Hindoostanee, because if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the

East, in an English dress, if we mean to express rather what the poet would have written, as a European author, than what he has done as an Orientalist.

X.

Do juwan t,he, ek ka nam Istiqlal Mootu-
 hummil t,ha, doosre ka Ghooroor Aram tulub,
 oon,hon ne bahum milkur moolki nadanee ko
 ch,hora, uor qusri surfurazee kee tulash men
 kishwuri elm kee rah lee. Chundan door nu
 bur,he t,he, ki kohi pusund ko puhonche, oos
 pur se upnee munzili muqsood ko kale koson
 dek,ha. Tub wuhan se ootre uor age bur,h kur
 jo nigah kee to ek doraha nuzur pura, dek,hte
 hee hyran hoo,e, donon ne duryaft kee,a ki
 hur ek rustu isee muqam se surfurazee ke qusr
 ko jata hy, is waste ki wuhan do nishan t,he, ek
 pur khutti julee se saf yih lik,ha t,ha, ki yih
 kam kee rah hy, uor doosre pur oose khut se,
 nam kee rah, lekin yih rustu ugurchi pechdar
 t,ha, pur chuora saf soot,hra. Buhot se na-az-
 moodukar oos pur chulte t,he, uor ooske donon
 kunaron pur goolab p,hoola hoo,a buhar de
 ruha t,ha, uor bure bure durukht sa,edar niha,-
 yut p,hyle hoo,e, aftar kee kuree d,hoop se
 oonko buchate t,he. Ghuruz oon,hen boolboo-
 lon ke chuhchuhe uor lolee,on kee khoosh
 ilhanee,an oos rahi door duraz ko yon ty kur-
 watee t,heen jo soo,oobut sufur kee mootluq

maloom nu hotee t,hee, uor ruste ke hur ek mor pur ek ek saqee turuhdar khooshwuzā imrut ka pe,alu hat,h men lee,e hoo,e, y,yash rahee,on kee mihmanee ke waste nuzur ata t,ha. We ysh o ushrut ke khyme ki ja buja manund meenaron ke k,hure t,he, moosafir jo oon men byt,he ya sote t,he oonkee khidmut men ek ek chuonree burdar muk,hee j,hulne ko hazir t,ha, is men rah ke mowukkilon ne Ghoroor ko isharu kee,a uor turgheeb dee, ki a,o humare peech,he peech,he chulo, oonke kuhne ke bu-moojib betu,ummool chula uor Istiqlal se kuha, toom humaree mowafuqut kuro, soonte hee is juwan ne oosse kuha ki sufuri asa,esh toomhen moobaruk ho. Ghuruz Istiqlal kam kee rah ko uql uor tumeez kee doorbeen se bukhoobee dek,hne luga, akhir duryaft kee,a ugurchi yih rah behur kee sunglakh oonchee neechee hy, pur seed,hee uor qureeb to hy, uor is juwan ke waste isse b,hee uch,hee ek bat bun a,ee ki aftabi rastee kee kirn se hiqarut uor tu,ussoob kee g,huta jo mooddut se ch,ha ruhee t,hee so wo-heen p,hutne lugee uor ooskee roshnee se ja buja ruste men kitne mewe uor khoshu,e mu,-ash uor insaf ke, jo khardar durukhton men paton ke oj,hul lutke hoo,e t,he nuzur a,e, ula-wu is ke oon durukhton kee juron ke put,hron se ku,ee ek chushme dee,anutdaree uor khood mook,htaree ke josh marte dek,he yih sub koochh d,hyan kur Istiqlal ne upnee hee sulah pur himmut band,h kam kee rah ko turjeeh dee.

Yih bat such hy ki ooske kanon ne nughmu o surod kee awaz se kooch, h lootf nu oot, ha, e, a, uor ooskee ank, hon ko wuhan ke julwu, e rungarung se chukachuond, h nu lugee, pur sufur men zad rahi moonquwwee wuhanke puhonchne tuk kum nu hoo, a, lekin muhulli surfurazee men dakhil hoke jo p, hirkur nigah kee, to upne humsufur ko usna, e rah men dek, ha, uor quzakar wooh oos wuqt rustu ch, horke kisee bostani rungeen men ek khoosh rung gooldoom ke peech, lie be tuhasha duor ruha t, ha. Akhir is juwan ko ooskee numood uor turuh daree kee kushish ne yuhan tuk nach nuchwa, e, a uor do dila ke, ea, ki duorte duorte narusa, ee o ghuffut ke ghar men gira, uor woheen oos ghar ka monh bund ho gy, a. Istiqlal yih majura, e nybut ufza qusri surfurazee kee bulundee se dek, h kur, upnee tudbeer kee khoobee o muzbootee pur bagh bagh hoo, a uor afreen kee, p, hir upne dilmen kuha, kya khoob hoo, a ki myn ne kam kee rah lee burkhilaf Ghoroor ke, uor bud sulahon ke bur uks umul kurke bur wuqt munzili moorad ko puhoncha.

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the oriental writers, for that correct taste and sound judgment which are so conspicuous on comparison in the classics of the West. Among many other instances of

bad taste, the most prominent, in my estimation, is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description that I have yet seen, might be very good Arabic or Persian, for any thing I know to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition, which announces its birth.

Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion at least, it may commonly be asserted with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years past, and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the rulers of the country, and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient and useful mass of the people in the British Indian empire.—At all events it cannot be disputed, that our magistrates ought to be as well qualified, to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Moosulman of any rank or description whatever. In spite of the clamour which the FAITHFUL, and their abettors, *in this country*, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As no-

thing can facilitate this object more, than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first fable in Dodsley's excellent Collection, as a specimen of all the rest, which will soon be published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those Moosulmans who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hinduwee words that may be safely introduced into the broad, conciliating, unaffected style which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those *Mooslims* also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When Moosulmans treat of abstruse and scientific subjects, they must lean to Arabic, as the Hindoos *cæteris paribus* will do to Sunskrit, but in the ordinary concern of life,

and in the judicial, military, commercial, and revenue departments, no such necessity or predilection exists, except where local dialects impose a preference, to the partial exclusion of some, or all the rest.

XI.

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him: he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping; and by the assistance of the Shechemites made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner:

Hearken unto *me*, ye men of Shechem, so may God hearken unto *you*. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them; and they said to the Olive-tree, reign thou over us.

But the Olive-tree said unto them, shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said to the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey me not, out of the Bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Isra,eel humeshu khoda kee badshahut men *koorkoora*,e,a burbura,e,a kurte t,he, is waste ki manund uor quomon kee oon men badshah nu t,ha. Akhir Jydoon ki oonka hima,yutee t,ha oos se kuha ki too badshahut kur, hum ne teree poosht dur poosht kee sultunut

qubool kee, *oosne* juwan-murdee se upne nu mana, bulki *oon* logon ko juta_e,a ki badshah toomhara khoda hy. Jub wooh murgy_a. Ubee mulik, ki *ooska* beta hurum se t_{ha}, *oosne* Jot₋ham ch_hoot, Jydoon ke jo uor suttur bete t_{he}, *oon* ko mardala uor Shykhmee_{on} kee mudud se badshah hoo_a. Tub Jot_{ham} ne, *oonkee* himaqut ke jutane ko uor is bat ke sabit kurne ko, ki jo b_haree b_hurk_{hum} hote hyn *oonko* uksur huok_{ha} kum hota hy, bur uks *ooske* kumeenon ko raj kee khwahish buhot hotee hy, ki is men zoolm uor ghooroor buhot sa keeje, kuha is tuor se ki soono y Shykhmee_o meree bat ki khoda toomharee b_{hee} soonega. Ek wuqt durukhton ne b_{hee} upnee be purwa_{ee} uor buraburee kee halut se, ki jis pur khoda ne *oon* ko ruk_{ha} t_{ha}, bezar hokur, apus men ek badshah t_huhrane ke lee_e mushwurut kee, uor zytoon se kuha, humara too badshah ho. *Oos* ne kuha ki myn upnee chikna_{ee} kee khoobee ki jis se khoda uor khilqut khoosh hyn *oose* ch_horkur hakimee ke boj_h se nakhooshee oot₋ha_{oonga} uor rook_{hon} pur hookoomut kuroonga? Bad *ooske* unjeer se kuha ki too humaree surdaree qubool kur. *Oosne* b_{hee} juwab dee_a ki myn hookoomut kee kurwahut ke lee_e upne uch_{he} p_{hulon} kee mit_{has} ch_horoonga, uor durukhton ka surdar bunoonga? P_{hir} gach₋hon ne ungoor se kuha ki too sahibee qubool kur. Wooh bola ki myn upnee shurab kee luzzut, ki jis se ullah uor *ooske* bunde khoosh

hyn, *tujoonga*, *uor peron kee badshahee ke waste dook*, *h durd ree*, *asut ka suhoonga?* *hum upnee upnee qismut pur razee hyn*, *ja, o kisee uor ko sultunut ke lee*, *e d, hoond, ho.* *Tub sub brich, hon ne muko, ee se kuha ki a too humara badshah ho.* *Oosne kuha ki myn ne toomharee badshahut qubool kee*, *toom sub mere sa, e tule chyn se ruho*, *ugur mooj, he manoge to punah men ruk, hoonga*, *nuheen to mere kanton men se ek ag pyda hogee*, *ki toom sub ko Lubnan ke surw sumet jula kur khak kurdegee.*

XII.

GHUZUL, MIRZA KAZIM ULEE JUWAN (12) kee.

1.

Y, yam hyn juwanee ke jub tuk buhar hy;
Peerce jo a, ee p, hir to khizan ashkar hy.

2.

Ghuflut nuheen hy khoob ghuneemut yih wuqt jan,
Soon goshi jan se pund, ugur hoshyar hy.

3.

Moo, e soofyd lawega pygham ujul ka jub;
Tub kooch, h nu hosukega, ub, hee ikhtee, ar hy.

4.

Gur hy tumeez furq soofyd o si, yuh men kur.
Eksan nu yar gurdishi lyl o nuhar hy.

(22) *Juwan* is the assumed poetical name termed *Tukhulloos*, which the native poets are so fond of, that very few of them omit it. It is customary to introduce the *Tukhulloos* in the last stanza of every ode, in the most appropriate and neatest manner, as in the poems now before us.

5.

Tuhseel kurke elm kee, uch, he umul too kur,
Alum men admee ka isee se wuqar hy.

6.

Chahe ugur uzeez ho, pyda kumal kur,
Uor be kumal chushmi khula, eq men khwar hy.

7.

Namurd keene kee jo zooban kurte hyn duraz,
Toohmut oonhon kee tegh o qulum ka shi, ar hy.

8.

Kurte hyn nek namee ko dum se husud ke qutl,
Hur ek oon men g, hatee hy uor nabukar hy.

9.

Nuoshewan o Hatim o Roostum se ub hy kuon ?
Name niko oonhon ka suda yadgar hy.

10.

Udl o sukhawut uor shuja, ut kur ikhtee, ar,
Ek ek kee juhan men bina pa, edar hy.

11.

Muhwe jumal ooska ho, jisko nuheen zuwal,
Dil hoosni arizee pu tera bequrar hy.

13.

Peekur my, e ghooroor nu bud must hoojee, o.
Jooz durdi zur, nu uor kooch, h ooska, khoomar hy.

13.

Jis ko, Juwan ! kisee se koodoorut nuheen hy kooch, h,
Dil ooska a, ene kee numut be ghobar hy.

A verbal and linear version of the above.

An ODE, MIRZA KAZIM ULEE JUWAN hy.

1.

Season is youth of when till, spring is ;
Age when arrived, then indeed autumn evident is.

2.

Inattention not is good, blessing this time reckon,
Hear thou ear of soul with counsel, if wise be.

3.

Hairs white bring will the message fate of when ;
Then any thing not be able will, now power is.

4.

If be discrimination, difference white and black in make,
Alike not, friend ! revolution of night and day is.

5.

Acquisition made having science of, good deeds thou perform,
World in man of, this indeed from, honour is.

6.

Wish may if dear to be, exist perfection cause.
World worthless (man) eyes of people in despicable is.

7.

Cowards malice of who tongue making are long.
Calumny, them of sword and pen of employment is.

8.

Making are reputation to breath with envy of slaughter,
Every one of them of assassin is and worthless is.

9.

Nuoshewan, and Hatim and Roostum of, now is what !
Name good their, ever memorial is.

10.

Equity and generosity and bravery make choice,
Each one of, world in, foundation firm is.

11.

Absorbed (in) glory its be, which to not decay.
Heart beauty fading on, thy unsteady is.

12.

Drunk having the wine of pride, not intoxicated be,
Besides a headach no other else its crop sickness is.

13.

Whom to, youth ! something with stain not is any.
Heart his. mirror of manner without spot is.

A FREE TRANSLATION.

1. While the season of youth continues, we may really enjoy it as the spring of our lives, but when age comes on, we must perceive Winter's approach through the falling leaves of Autumn.
2. Oh! consider the present time as a precious blessing, which folly alone can despise, and if you be prudent, now lend an attentive ear to my admonitions.
3. When grey hairs summon man to the grave, it will be too late to reform, youth is therefore the season for mental exertion.
4. If you can discriminate light from darkness, O my friend! then immediately learn a most useful lesson from the regular vicissitudes of day and night.
5. Now store your mind with science, and perform worthy actions, since from these alone a man is esteemed in the world.
6. Should you court popularity, cultivate your genius and talents, for the illiberal and illiterate are despicable in the eyes of mankind.
7. Cowards who dart their tongues envenomed with malice, employ their dagger and tongue in calumny's service.
8. They who blast innocence with the breath of envy, are all to a man worthless assassins.
9. Though not a vestige of Nuosherwan, Hatim, and Roostum, now remains upon earth, still the fame of their great actions will prove eternal.
10. Practise justice, generosity, and every noble virtue; because each of these will prove more durable than a monument of brass.

11. As the mind loses its energies by admiring perishable beauty, do you contemplate that glory which alone is a stranger to decay.
12. Never allow the favours of fortune to intoxicate you with pride, least you subject yourself to its giddiness and distraction.
13. He whose heart, o youth ! is free from every stain, has a conscience clear as the limpid stream.

PARAPHRASE.

1.

Fair youth is the season which mortals should prize,
As the spring of both body and mind,
Through summer and autumn, see ! life swiftly flies,
With old age, its cold winter, behind.

2.

Awake ! now sweet Hebe benignantly cheers,
Like Aurora, the morn with her rays :
O hear, my young friends ! ere the dark night appears,
For improvement, these—these are the days.

3.

Exert every nerve while the soul is in tune,
The high summits of learning to gain ;
Should time's hoary locks bring death's warning at noon,
Then indeed you may labour in vain.

4.

If reason or genius your bosoms yet fires,
With advantage contemplate this truth !
As daylight itself before darkness retires,
Clouds may lower on the sunshine of youth.

5.

Now quickly employ every moment you can,
Adolescence with honour to crown ;
For science should ever distinguish the man,
Who aspires or to rank or renown.

6.

In arts and accomplishments emulate all,
Persevere to Fame's temple, in view;
While Envy and Ignorance shamefully fall,
Merit's bays, there, are waving for you.

7.

The dictates of *malice* let *COWARDS* obey,
Armed with pencil, stiletto, or pen;
Leave Slander's base weapons, which *innocence* slay,
To *ASSASSINS*—the basest of men.

8.

True worth is a lamp, with celestial flame,
That will shine when this globe shall decay.
Though monuments sink in the dust,—a good name
Is the dawn of eternity's day.

9.

By just and magnanimous actions the brave
Gather laurels unfading on high;
From earth far removed, and the sting of the grave,
In heaven, where they never can die.

10.

See Pleasure and Fortune both fade like the rose,
When its dew drops of morn disappear!
But Glory's immortal fresh blossoms disclose,
Like the myrtle, Spring's charms through the year.

11.

Indulge not too freely in pride nor in wine,
Those false lights in the visible gloom,
Which coxcombs and profligates borrow to shine,
As the glow worms in Vice's dark tomb.

12.

While juvenile minds which no passion inspires,
That an angel might blush to descry,
Reflect the pure image that Virtue admires,
In the tear of mild Sympathy's eye.

XIII.

GHUZUL, MIRZA ULEE LOOTE kee.

1.

Roz y jane juhan ane ko furmate ruhe,
Wuhan ruha ana hee, yuhan hum (23) jan se jate ruhe.

2.

Aj t_ha dil men, ki durde dil kuhenge oos se kooch_h,
Ate hee bus oos ke, kooch_h uosan se jate ruhe.

3.

Kya ghuzub hy aj to num b_hee nuheen chushm, uor hum,
Peshkush hyn ooske nit lukhte jigur late ruhe.

4.

Hijr men kub toojko y boolbool ruha wooh iztirar,
Wusl men jo dur se hum hijran ke g_hubrate ruhe.

5.

Woh Museeha jin kee khatir hy moobaruk oonko ho,
Hum to ooske hat_h se azar-hee pate ruhe.

6.

Tung hy wuhshut pu upnee woosute urz o suma,
Nit p_hurukkur is qufus men sir hee tukrate ruhe.

7.

Dil nu dena t_ha oos atish-kho situmgur ke tu_{een},
Kya kuhen hum Lootf ko hur chund sumj_hate ruhe.

(23) As poets, in all countries and tongues, use greater liberties with grammar than prose writers, the circumstance of *hum*, we, occurring through the whole of this poem for *myn*, I, does not invalidate the assertion in note (20), because the plural verb is always adopted here also, as we do with *you are*, for *thou art*, which is seldom observed by the Jargonists, when they use *hum*, as *Lootf* has done in this Ode. The measure often requires the izafut *i* to become *e*, and in such cases or where it follows a vowel, it will be so distinguished in future, as in *jane* for *jani* here, and *roo_e* for *roo_i* in page 164.

VERBAL AND LINEAR VERSION.

1.

Daily o soul of the world ! coming for promising were,
There was coming indeed, here we life from departing were.

2.

To day was heart in, that pain of heart tell will her to part.
Coming just then her, partly senses so went away.

3.

What mishap is to day then, moist even not eye, and we
Tribute are her always portion of heart bring to used.

4.

Absence in, when thee to o nightingale was that agitation ?
Presence in which fear from we separation of distracted were.

5.

She saviour whose sake is, welcome them to may be,
We still her hands at affliction real suffering are.

6.

Narrow is, wildness on my, the space of earth and sky,
Always fluttering this cage in, head indeed dashing are.

7.

Heart not giving was that fiery tyrant to,
What say can we, Loof to always admonishing were.

FREE TRANSLATION,

BY A FRIEND.

1. Every day tells me you are to come : to hear of it, however, is all my consolation while I am perishing.
2. To-day I had resolved to disclose to her some faint picture of my sufferings : in vain however—as she approached, all power of expression left me.
3. Alas ! what a perfection is this of misery ! my eyes refuse to perform their own sad office of weeping—while my heart, in more unison with my feelings, offers to supply them with a tribute of its dearest drops.

4. Say, nightingale, how canst thou complain of the pains of absence: or can they be compared to my dread of banishment, even when enjoying the company of my beloved?
5. To some she may be a Messiah, and convey a solace for every affliction. 'Tis strange, however, that a balm so universal, should to me be only a source of new woes.
6. Heaven and earth are, in short, too confined for the wildness of my despair! I feel as if in a cage, and seem at every flutter to dash my head against the bars of my imprisonment.
7. It was madness thus to lose thy heart, Looft, where thou knewest it would be treated with such remorseless cruelty. But what can be now said—We expostulated with thee: but in vain!

PARAPHRASE,

BY THE SAME.

1.

Each morn with false colours arrayed,
Hope swears she will grant me my fair:
But the hope which the morn had conveyed,
The evening converts to despair.

2.

I wished—nay resolv'd, this same day,
Half the pangs of my heart to reveal:
She approach'd—speech and sense fled away—
And scarce left me the power to feel.

3.

O grief, what a triumph is here!
To withhold thy own sorrowful flood:
To refuse to my eyes one salt tear,
While my heart streams in currents of blood.

4.

The nightingale flutters with pain,
 When it loses its favourite rose ;
 Yet pangs more than it can sustain,
 My fears of what may be disclose.

5.

Like Messiah to some she may prove,
 A relief for each evil below ;
 Yet 'tis strange that a balm from above
 Should to me prove a source of new woe.

6.

Oh, where can I fly from despair !
 Not on earth ; 'tis too small for my rage.
 Like the lark, whom the fowlers ensnare,
 I fret and would fain burst my cage.

7.

O Looft, thou wast surely aware,
 What fate from her hands thou must prove ;
 Thou knew'st she was cruel as fair—
 But who shall teach prudence to Love ?

XII.

GHUZUL, WULEE kee. (24)

1.

Mut atishi ghufut son mere dil ko jula ja,
 Mooshtaq durus ka hoon took ek durus dik,ha ja.

(24) This favourable specimen of old Hindoostanee, by Wuled, the Baba, e Rekhtu or Chaucer of its poetry, appeared in one of the public prints, some months ago, with the beautiful paraphrase now inserted, and there said to be the production of a *Young Soldier*. In the *Duk, hun*, now (and formerly in Hindoostan proper) *son*, *soon*, *sit*ee, constantly occur for *se*, with, from which will account for the appearance of both here.

2.

Be ruhm nuho, ghossu nu kur bat meree soon,
Durta nuheen ek bat kee suo bat soona ja.

3.

Julta hoon myn mooddut sitee y hoosn ke durya!
Took mook, h ko dik, ha ag mere dil kee booj, ha ja.

4.

Khabish hy mooj, he wird ke pur, hne kee humeshu,
Ek bar kisee turz son took ism buta ja.

5.

Jub ooske turuf jata hoon kur qusdi tumasha,
Kuhtee hy mooj, he khuofi ruqeeban son ki ja ja.

6.

Myn bosu kee, a lub son puree-roo ke tulub jon,
Ghoosse sitee bolee, ki chula ja be chula ja.

7.

Mooddut son Wulee j, hanj, h men hy hat, h son dil ke,
Too b, hee y jigur ah kee nuobut ko buja ja. (25)

VERBAL AND LINEAR VERSION.

ODE, WULEE *by*.

1.

Dont fire of neglect with my heart inflame go,
Expectant sight of am, pray one sight show go.

2.

Without mercy not be, anger not make, word my hear,
Afraid not one word of, hundred words tell go.

(25) The play on the words *j, hanj, h*, a cymbal or anguish, and *nuobut*, a band of music, &c. can only be understood and relished by an adept in the language, whose taste is either bad or good enough to admire such conceits. In the Paraphrase the sentiment is so fully and elegantly expressed, that the reader of discernment will readily perceive the drift of the poet's fancy in it, without feeling any disgust whatever.

3.

Burning am I, long since o beauty's ocean,
Pray face—show, the fire my heart of extinguish go.

4.

Desire is me to creed of saying of always,
One time any way in, pray name mention go.

5.

When her towards going am, having made intention of enjoy-
Saying is me to, dread of rivals from, thus go go. [ment,

6.

I kiss made lip from angel of request when,
Anger with observed, that begone sirrah! begone.

7.

Long since Wulee distraction in is hands at heart of.
Thou also o bosom sigh of chorus strike up go.

A FREE TRANSLATION.

An ODE, by WULEE.

1. Why break my heart with such cruel scorn, O my charmer!
all I require is a kind look, pray show me thy lovely
countenance.
2. Be not offended, have some compassion upon me, do hear
my prayer—I can not forsake thee, though thou chide
me a thousand times.
3. O fairest of the fair, I have long been the victim of thy
love, favour my passion so far with one approving glance.
4. As I take always a pleasure in repeating my creed, may
I hope to be favoured with your name for a similar act
of devotion at the shrine of love.
5. When I visit my beloved to enjoy her conversation, she
orders me to retire, lest my rivals surprise us together.
6. And if I endeavour to seal my peace with a kiss on her
ruby lips, she exclaims in a rage, begone, sirrah! begone.

7. Wulee! thou hast long been the sport of a wayward heart,
its sighs ought now to waft thy sorrows to the bosom of
thy love.

PARAPIRASE.—See Notes (24 and 25).

1.

Forbear, forbear, nor let that form divine
Neglect the feelings of a lover's breast;
One who with hope awaits a look of thine.
Grant him a single glimpse, it makes him blest.

2.

Oh! let nor rage, nor merciless disdain,
Shut to the voice of love, the candid ear,
I fear not words, then wherefore speech restrain,
Grant me a thousand honied words to hear.

3.

Each day religious duties rule my heart;
Each hour in learning's culture I employ;
Do thou but once in any way impart
Thy name, auspicious of approaching joy.

4.

Oh! beauty boundless as the sea profound,
Long have I glowed with love's eternal fire;
'Tis thine, who gave it, thine to heal the wound;
Give but one look, and grant my soul's desire.

5.

Whene'er I seek the presence of my love,
She dreads suspicious, list'ning rivals near,
That dread is her's, which none but lovers prove;
Go, go, she cries, oh! stay no longer here.

6.

When from her lips I court the frequent kiss,
Her lips, whose features heav'nly grace display;
Starting with rage, she bars the promised bliss,
Away, she cries indignantly, away.

M

7.

Long hast thou, Wulee, bitter anguish prov'd,
 And felt the torture of an endless flame :
 Beat on my heart, since her's remains unmov'd,
 Sighs swell my breast, and grief be still the same.

The intimate connection between the Hindoostanee and Persian languages renders every apology for the appearance of the following Ode from HAFIZ, unnecessary, because we can no more separate the grammar of these tongues entirely from each other, than we can totally disjoin the Greek and Latin rudiments.

XV.

GHUZULI HAFIZ.

1.

Hijabi chihru,*e* jan meeshuwud ghoobari tunum,
 Khoosh an dume ki uzan chihru purdu bur figunum.

2.

Chooneen qufus nu suza,*e* cho mun khoosh ilhan ust,
 Ruwum bu goolshuni rizwan ki moorgh*i* an chumunum.

3.

U,*yan* nu shood ki kooja amudum kooja boodum,
 Diregh o durd ki ghafil zi kari khweshtunum.

4.

Chigoonu tuof koonum dur hureemi alumni qoods,
 Ki dur surachu,*e* turkeeb tukhtubundi tunum.

5.

Mura ki munzuri hoor ust muskun o mawa,
 Chura bu koo,*e* khurabatee,*an* bowud wutunum.

6.

Ugur zi khooni dilum boo,*e* mooshk mee,*a*,yud,
 Ujub mudar ki humdurdi nafu,*e* khotunum.

7.

'Tirazi pyruhune zirkushum mubeen choon shuma,
Ki soz hast nihanee durooni pyruhunum.

8.

Biya o hustee, Hafiz zi peshi oo burdar,
Ki bawojoodi to kus nushnuwud zi mun ki munum.

A FREE TRANSLATION.

1. The shade of this body obscures the radiance of my soul ;
welcome that hour, when I may tear the veil from its
celestial countenance.
2. Such a cage doth not become a warbler like me, who
soars, as a bird of Paradise, to the regions of bliss.
3. I know not where I now am, nor where I formerly was ;
woe is me, I have neglected my own self !
4. How can I wing my flight round the temple of the pure
Empyrean, while confined within the bars of this terres-
trial frame ?
5. Why should I, who aspire to the asylum and abode of che-
rubs, find a mansion here among the haunts of degraded
forms ?
6. Should my heart's blood be stained with the dark hue of
musk, be not surprised, for I am a fellow-sufferer with
the musk deer of *Khotun*.
7. Do not contemplate the gay form of my orient robes alone,
while I, like a taper, am consuming with the internal
fires, which this breast of mine conceals.
8. Come, my soul ! draw the curtain of delusion from the
eyes of Hafiz, for while thou art, no body shall learn
from him, that he can really exist without thee.

HAFIZ kee *GHUZUL*, turjoomu kee hoo,ee

MEER SHER ULEE *UFSOS* kee.

1.

Tune kuseef ke purde men roo,e jan hy nihan,
Zuhe wooh wuqt ki oor,h ja,e yih wooh ho,e u,yan.

2.

Ree,azi khoold kee d'hoon hy wuheen ko ja,oonga,
Kuhan yih pinjru kuhan myn purundi khoosh ilhan.

3.

Huzar hyf ki muqsud se upne ghufut hy,
K,hola nu yih b,hee ki t,he kis jugih uor a,e kuhan.

4.

Juhani qoods ke kyoona kur myn aspas p,hiroon,
Ki upne tun ke shikunje men,k,hinch ruha hoon yuhan.

5.

Myn kis turuh ruhoon budnamee,on ke kooche men,
Hy upna ghoorfu,e hoore junan qudeem mukan.

6.

Hy ek durd mooj,he uor khoontun ke nase ko,
Wugur nu mooshk kee ho khooni dil men bas kuhan.

7.

Nu dek,h nuqsh mere tash ke libas ke too,
Ki misli shuma hyn ismen buhot se soz nihan.

8.

Qot,ha nuqabi buqa ankur too Hafiz ka,
Ki mooj,h se myn tere hote ko,ee soonega nu yuhan.

MEER UMMUN *LOOTF* kee.

1.

Hy ot julwu,e jan ka gilee budun mera,
Khoda kure ki oore khak ho yih tun mera.

2.

Qufus men doonya ke kya bole mooj,h sa khoosh ahung,
Udun men chuhchuhe maroon, wooh hy chumun mera.

3.

Nu sumj,ha yih ki kuhan t,ha uor ub kuhan a,e,a,
Huzar hyfki ghafil hy fuhm o zun mera.

4.

Kuroon myn kyoon ki b,hula lamukan kee syr ki ub,
Phunsa hy qyd men khakee budun kee mun mera.

5.

Humara g,hur to hy hooron kee ank,h kee pootlee,
Gulee men my-kushon kee kyoon ki ho wutun mera.

6.

Khuta nuheen jo mere khooni dil se mooshk kee boo,
Mile tooj,he ki hy dil nafu,e khootun mera.

7.

Yih nuqshi jamu,e zur-kush mera nuheen jon shuma,
Ki hyga purdu,e fanoos pyruhun mera.

8.

Oot,ha too hustee ko Hafiz kee ake uz ruhi Lootf,
Ki ko,ee soone nu tere sam,hne sookhun mera.

PARAPHRASE OF ALL THE ABOVE.

1.

Hail, heavenly spark ! that glorious day,
When thou, released from circling clay,
May soar to realms of bliss:
No longer shall this frame confine
A soul inspir'd by love divine,—
Pure bird of paradise!

2.

God's mystic scheme I vainly scan,
And grasp his mind infus'd in man;
These—far transcend my song.
Through death's deep gloom, how wing my flight?
To that eternal source of light,—
Eclips'd from me so long.

3.

Eccentric spirit ! why first roam—
 To earth—from heaven, thy native home ?
 Where kindred angels dwell.
 How like the bounding musky deer,
 Thou still art doom'd to anguish here,
 This yearning heart can tell. (27)

4.

Those radiant orbs,—earth's vernal bloom,
 Lose all their charms, while I consume
 With melting sighs on sighs ;
 Yes, bright Intelligence ! I see
 My SELF (28) cannot ascend to thee,
 Till mortal HAFIZ dies.

(27) The animated allusion to the musk deer, by Hafiz, in this verse, can be relished by those only who will examine the natural history of this animal. If we add to this, the coagulated contents and general structure of the musk bag, evident upon dissection, we shall find that they are not very dissimilar to a heart, supposed to have its blood curdled and scorched by the ardour and anguish of disappointed love.

(28) The reader will perceive my notions of Self, both in metaphysics and philology, in this extract, from the Persian Grammar, by Sir W. JONES, whom in this respect I implicitly follow.

I here use *his self* and *their selves* instead of the corrupted words *himself* and *themselves* ; in which usage I am justified by the authority of Sidney, and of other writers in the golden age of our language : *self* seems to have been originally a noun, and was, perhaps, a synonymous word for *soul*, according to Locke's definition of it : “ *Self* is that conscious thinking thing, which is sensible or conscious of 'pleasure and pain, capable of happiness and misery :’ ” if this observation be just, the Arabs have exactly the same idiom, for their *nufs*, *soul*, answers precisely to our *self*, as *subceyon ruma nufsu hoo fee nuhrin* ; “ a boy threw *his self* into a river.”

A TRANSLATION OF THE ABOVE PARAPHRASE,
BY MEER SHER ULEE UFSOS.

1.

Y purinde khoold ke is dami khakee se riha,
Hoke oorja,e too oosja t,ha juhan basa tera.

2.

Upnee p,hoolwaree qudeemee kee kure p,hir deed too,
Juon se din men, tooj,he wooh din moobaruk ho,ega.

3.

Y ki too jeeta hy eshqe ezudee ke shuoq men,
Kur sukega p,hir nu tooj,h ko qyd pinjra khak ka.

4.

Rooh insan kee lutafut ke subub pata nuheen,
P,hir milega kisturuh mooj ko nishane kibree,a.

5.

Jo ch,hipa ank,hon se ho kisturuh se awe nuzur,
Dek,hee,e kyoona kur oose, upna kuhan yih murtuba.

6.

Uor jo yih chahoon ki ooska b,hed kooch,h zahir kuroon,
Moonh nuheen ruk,hta hoon ysa, upnee go,ya,ee so kya.

7.

Muot ka mydani teeru ty kurega kisturuh,
Yse und,hee,are se kyoona kur ja,ega tooj,h se oora.

8.

Is kusafut men jo t,ha too, kub p,hir awega nuzur,
Chushmu,e nooree qudeemee hy jo mooddut se ch,hipa.

9.

Hyn muluk humjins jis men oos wutun ko ch,hor kur,
B,hoola b,hutka duhr men p,hirta hy kyoona y bewufa.

10.

Moozturub ahoo,e mooshkeen sa jo dook,h b,hurta hy too,
Bun men yuhan, oosko dile khustu hy mera janta.

11.

Jub myn juljata hoon upnee ahi atish-bar se,
Ye sitare poor zee, a uor baghi doonya poor fiza:

12.

Tub niput be rootbu uor nacheez ate hyn nuzur,
Yane ub hafil nu kooch, h howega inse mooddu, a.

13.

Y khoda! tub tuk nuhoge jän kee tooj, h tuk puhonch,
Jub tuluk jawe nu mur yih Ilaize khakee mera.

POSTSCRIPT.

JUST as this little work was closing, I received the following very acceptable Note, from one of my juvenile Friends, whose progress in all the oriental languages keeps more than pace with the laudable ardour he displays here for the general diffusion of useful knowledge. As the publication of the Extract which he communicated, may conduce powerfully to the speedy triumph of truth, in behalf of the Hindoostanee language at Madras, I have used the freedom to lay it before the Public, in the conviction, that the able writer alluded to never can take offence at a liberty, which may soon produce the most beneficial consequences, by communicating his judicious opinions to the gentlemen on that very valuable, extensive, and increasing establishment.

“ Wherever I go, I shall carry with me the
 “ same grateful recollection of your kindness
 “ and assistance, the same zeal for the honor-
 “ able cause, in which you have been so long
 “ engaged.”

“ Soton kee neend men kurne ko khulul ja, oonga,
 “ Nootq kuhta hy mera aj yih hur natiq se;
 “ Ankur hoont, h ub, hee tootee se mul ja, oonga.”

“ I send you the opinion of one of the first
“ and best informed men at Madras, on the
“ subject of the languages, necessary for carry-
“ ing on the duties at that Presidency, as far as
“ Hindoostanee is concerned.”

*Extract of a Letter from a Gentleman at Madras,
dated 19th June, 1802.*

It is scarcely necessary for me to notice the Hindoostanee dialect, the extent and force of which are sufficiently known to all persons, who have directed their attention, either to the business or to the literature of India. A copious knowledge of that dialect is, in my judgment, alone sufficient for the transaction of ordinary affairs in any part of the territories under this government; but it will be obvious to you, that the use of it will be found more extensive and more common in those parts, which have been more immediately, and for a longer period of time, subjected to the Mahomedan yoke.—Throughout the territories of the Nabob of Arcot, and the Balaghaut dominions of the late Tippoo Sultan, the use of the Hindoostanee dialect is familiar to all persons employed in the public offices of government, and to a great portion of the common people; but this observation is more extensively applicable to Mysoor than to the Carnatic. All the officers

of the Sultan's government having been Mahomedans, who are generally too proud or too ignorant to understand any but their own language, the Hindoostanee necessarily became the general channel of communication in the departments of the army, the law, and the revenue. It is long since the same causes have ceased to affect the general manners of the Carnatic under the Nabobs of Arcot. The armies nominated for its protection have been composed of natives of every description, and exclusively commanded by European officers: few traces of a judicial establishment are discoverable: the Nabobs of Arcot have taken into their service European ministers; and those ministers have necessarily employed interpreters, or dubashes, the effect of all which causes has tended to diminish the Mahomedans influence, and to revive the original manners of the Hindoo inhabitants of the different provinces. In the Northern Circars the traces of the Mahomedan conquest, in this respect, are more faint than in the Carnatic, and I believe that they are less perceptible in most of the Southern provinces. In speaking, therefore, of the general utility of the Hindoostanee language, it may be proper to qualify it by an exception with respect to the judicial department, particularly in the Northern Circars, and in the

provinces South of the Coleroon ; for I doubt that a person possessing a knowledge of the Hindoostanee dialect alone, would be competent to discharge the duties of a judge in those districts.

APPENDIX.

FOR this Appendix the Public are solely indebted to the zeal and meritorious labours of Mr. Alexander Hamilton Kelso, a young gentleman who, had his health permitted, must have already made a distinguished figure as an Oriental scholar, and from whom, should he recover in this country, much may yet be expected by his honourable masters in particular, and by the community at large, in every department of local duties and eastern literature.

As an attentive pupil, and valuable friend, he is every way entitled to my acknowledgments, independent of the assistance I have received from him in the plan and compilation of the present work, for which future scholars may hereafter feel their selves obliged to us both.

INTRODUCTION.

IN submitting the following list of Names of Places, &c. to public view, I must confess, that I have attended more to the call of friendship than to the dictates of prudence; but, as the theme is neither of a scientific nor abstruse nature, I cannot be accused of much presumption in thus attempting to be of some service to my countrymen. Should these exertions be found useful, I shall at least have the pleasure to reflect in my own mind, that I have not sojourned in this country altogether in vain. At all events, for the better elucidation of the subject, the following introductory remarks cannot well be deemed either arrogant or inapplicable.

EUROPE has now become the school for Asiatic, as well as European languages; but it is a matter of serious regret, that students there have always been deficient in the most essential requisite of the former languages. It is almost unnecessary to say, I mean pronunciation. This, every person will allow, cannot be acquired but by the following two methods: 1st. from the

mouth of a well-informed native, or any person who has resided long enough in the country where the language required is current, to be able to speak it as well as any foreigner can ; and 2dly, it may be acquired from books in which the language is written in the character of the student's native tongue, according to a method or system which preserves the original sounds and combinations as nearly as possible. In India we have the first of these opportunities, and many, for whom the preceding work is intended, possess both of these advantages in the prosecution of their studies.

Every rational man must lament the very little attention we have hitherto paid, even here, to this most necessary qualification in the acquirement of a living language. The chief, and perhaps the only reason that can be assigned, for this apparent neglect, may be found in what follows. When we leave England, or on our arrival in India, books, composed by authors who knew little of the orthography, and still less of the orthoepy of Eastern tongues, were put into our hands, and it must be well known to all, how difficult it is to shake off bad habits, especially when acquired at the early period of life, when most of us come to this country.

In reading the Asiatic languages in their respective characters, it is utterly impossible to

acquire their true pronounciation, without the aid of an instructor perfectly acquainted with these languages. It therefore becomes necessary, for general information, to appropriate at first the characters we are best acquainted with to that purpose. This was long a *desideratum* in the literary world, but we have great reason to rejoice, that it has been accomplished in the perfect manner which this little work will now unfold. If we may be allowed to judge from appearances, the present scheme of writing the Eastern languages in the Roman characters, has met with general satisfaction; for, although it has now been before the public for a considerable time, nothing has, to the best of my knowledge, ever appeared in refutation of it in any point of view. Such a system was more wanted by us than any other people, being the nation which enjoys greater intercourse with the Asiatics than any other of Europe.

As a proof of what I here say in favour of this plan, I, with due submission, beg leave to lay before the public the following names of places, on which any person may try this experiment. After he has acquired a knowledge of the scheme, let him take a few of the names, and ask a native for the place, calling it by the name in the first column. If his meaning be comprehended in most instances, by natives not already familiarised to such corruptions, he

may then disregard what I have alleged on the subject. That the native will know in some cases (as Burdwan) I do not mean to dispute, but it certainly is too evident to escape observation, that almost every name in the first column is erroneously spelt, owing in a great measure to our own preposterous orthography, to the discordance of particular sounds with our organs of hearing, or to the wish that all nations have of making something significant or congenial with their own language, out of foreign words.

To corroborate the truth of my remarks, I shall premise the list of places, with a few notorious, if not ludicrous, transformations from both languages, in the collection of which I have been kindly assisted by several friends. I will now conclude this introduction with requesting the reader to recollect—

*Acute autem disputantis illud est, non quid quis-
Que dicat, sed quid cuique dicendum est videre !*

CICERO.

<i>English.</i>	<i>Corruptions.</i>	<i>Hindoostanee.</i>	<i>Corruptions.</i>
A friend,	Furung,	Abdar,	Hobdar.
Advocate,	Udbikut.	Bagdor,	Backdoor.
As you were,	Uj-wur.	Baranee,	Brandy.
Asparagus,	Paragas.	Bap-re !	Baubry.
Assistant,	Usishtun,	Bandee,	Bondy.
Attention,	Tel-chun.	Bawurchee,	Boberjee.
Attorney,	Turnee.	Bihishtee,	Beasty.
Above bail,	Bubbilee,a.	B,ho,ee,	} Boy.
Backward,	B,hagwut.	Ba,ee,	
Bank,	Bunkool.	Bootkudu,	Pagoda.
Barber,	Balbund.	Buhungee,	Bangy.
	Balbur.	Bukhshee,	Buxey.
Barracks,	Barik.	Bukree,	Backrey.
Barge,	Bujra.	Bund,hoo,a,	Bandy-wan.
Battalion,	Pultun.	Bukhshish,	Boxes.
Bayonet,	Bugnet.	B,huwunlee,a,	Bowleah.
Beef-steak,	Beefeesteekee.	B,hata,	} Batty.
Bearer,	Byhra.	Butta,	
Bill,	Beel.	Burga,	Burgher.
Biscuit,	Bikfit.	Bunee,a,	Bannian.
Bond,	Ban.	Buhungee,	Bangy.
Box,	Bukus.	Charkhanu,	Charconnah.
Broth,	Burat.	Cheerabund,	Cherrybend.
Breeches,	Birjis.	Ch,heet,	Chintz.
Brush,	Boors.	Ch,hetank,	Chattock.
Butler,	Bootryl.	Chihil sutoon,	Chelseatomb.
Button,	Bootam.	Ch,hota sahib,	Chooty saub.
Buckles,	Booklus.	Choona,	Chunam.
Camp,	Kumpoo.	Dob,hashee,a,	Dobash.
Cannon,	Kuman.	Dughabaz,	Daggybash.
Cabbage,	Kobee.	Dalee,	Dolly.
Captain,	Kuptan.	Deen Moo-	} Ding Mahomet
Cartridge,	Kartoosh.	humud,	

<i>English.</i>	<i>Corruptions.</i>	<i>Hindoostanee.</i>	<i>Corruptions.</i>
Chariot,	Churt.	Da,ee,	} Die.
Chaise,	Sej.	Duhee,	
Change step,	Chunjetap.	Durwesh,	Dervise.
Charge bayonet,	} Churt bugnet.	Ghoorab,	Grab.
Colonel,		G, husee ara,	Grasscut.
Command,	Kurnul.	Hank re!	Hackery.
Cork,	Koman.	Hooqqu,	Hocker.
Couch,	Kak.	Huodu,	Howder.
Counsellor,	Koch.	Huquahuq,	Hocknock.
Court martial,	Kuonsulee.	Hurkaru,	Hircarrah.
Crust,	Kotmasool.	Ja, o,	Jow.
Custard,	Kuras.	Khan,	Cawn.
Cutlets,	Kastur.	K, hana,	Conar.
Decree,	Kutleez.	Ko, ee,	Quoi.
Desk,	Degree,	Khuleefu,	Cally paw.
Dumplin,	Dekus.	Khidmutgar,	Kissmygar.
Ensign,	Dumkeen.	Khanu,	Connah.
Fix bayonet,	Inshyn.	Khansaman,	Consumer.
Forewards,	Pes bugnet.	Khasu,	Cossah.
French beans.	Falwut.	} Khurch,	Courage.
	Furans } bin. Kurans }		
Funnel,	Foondil.	Kinare,	Canary.
General,	Junrel.	Kanjee,	Congee.
Gin,	Jeen.	Kaghuz,	Coggage,
Glass,	Gilas.	Khurab,	Crab.
Grenadier,	Gurandeel.	Khulasee,	Clashy.
Gridiron,	Grildan.	Kumkhwab,	King cob.
Ground fire-	} Gran fyluk.	Kunkur,	Concker.
lock,		Lubadu,	Labadore.
Gunner,	Gurneel.	Lalshurab,	Lollshraub.
Guard,	Garl.	Lushkuree,	Lascar.
Half cock	} Ap ka fuluk.	Mooftee,	Mufty.
firelock,		Malee,	Molly.

<i>English.</i>	<i>Corruptions.</i>	<i>Hindoostanee.</i>	<i>Corruptions.</i>
Halt,	Hal.	Mee,anu,	Mehanna.
Hock,	Huq.	Mihtur,	Maiter.
Indian file,	Elchin fyl.	Mifree,	Misery.
Invalid,	Ingleez.	Moohurrir,	Morrir.
Journal,	Jinrul.	Moollah,	Mulnah.
Kettle,	Ketilee.	Moonshee,	Munshy.
Lacc,	Lys.	Mulmul,	Muslin.
Lantern,	Lalteen.	Muosum,	Monsoon.
List,	Nistee.	Musjid,	Mosque.
Lieutenant,	Luptun,	Mun,	Maund.
Lord,	Lat.	Na,ek,	Nag.
Mangoe fish,	Mungo pis.	Nuwwab,	Nabob.
Mark,	Marka.	Nynsook,h,	Nansuck.
Mark time,	Marten.	Oolaq,	Woollack.
Mast,	Mustool.	Palkee,	Palanqueen.
Note,	Lot.	Pa-zuhur,	Bezoar.
Office,	Apis.	Peekdan,	Pigdanie.
Open pan,	Opunee-pun.	Peenekapanee,	Pink a Penny.
Order arms,	Urdul ram.	P,hir,	Feer.
Parsley,	Peeturselee.	Phira,o,	Feerow.
Parole,	Purwul.	P,hirut,	Ferret.
Patrole,	Putrul.	Phoonk,	Funk.
Pile arms,	P,hylarm.	Pola,o,	Pillow.
Plate,	Pulat.	Poor,	Pore.
Postillion,	Poosteer.	Prib,hoo,	Purvu.
Poultice,	Potlis.	Pulungposh,	Palampore.
Present arms,	Furjunt arm.	Punto,ee,	Pancnway.
Pudding,	Poteen.	Purewu,	Prow.
Rampart,	Rampot.	Putta,	Pottah.
Ramrod,	Ramrut.	Pysa,	Pice.
Receipt,	Ruseed.	Qa,em moqam,	Cackyman.
Recover arms,	Rikabram.	Qurabu,	Carryboy.
Report,	Ruput.	Qulee,u,	Curry.
Score,	Corge.	Qazee,	Cazy.

<i>English.</i>	<i>Corruptions.</i>	<i>Hindoostanee.</i>	<i>Corruptions.</i>
Secretary,	Sukurturee.	Qasid,	Cossid.
Sequestration,	Shikust reshum	Ra ₁ e,	Roy.
Sergeant,	Sarjun.	Rumzanee,	Ramjohny,
Sheriff,	Shureef.	Ry ₁ yut,	Riot.
Short drawers	Sal duras.	Roopee ₁ u,	Rupee.
Shoulder arms,	Choldaram,	Rotee,	Rooty.
Side-board,	Salbot,	Ruk ₁ b,	Rack.
Sign,	Suheeh.	Ruho,	Row.
Slippers,	Silubut.	Sahib,	Saub.
Sloop,	Sooluf.	Ser,	Seer.
Slow time,	Sulooten.	Sipahee,	Seapoy.
Stand at ease,	Tundel tis.	Sookkan-ee.	Seaconnie.
Stew,	Estyoo.	See ₁ ahee,	Shy.
Subpœna,	Sufeenu.	S ₁ hahmee ₁ anu,	Zimne ₁ anah,
Supernume- } rary,	Sook lumba.	Soorahee,	Suroy.
Tart Pye,	Tat ₁ po ₁ ee.	Shulghum,	Sally gram.
Tax,	Tukus.	Shubnum,	Sablem.
Towel,	Tuolee ₁ a.	Shurbut,	Sherbet.
Trail arms,	Tileram.	Surhung,	Serang,
Tripe,	Treepa.	Surpech,	Sirpeach.
Trooper,	Toorksuwar.	Surposh,	Sirpoos.
Trunk,	Toorung.	Surraf,	Shroff.
Tumbler,	Tamlet.	Taree,	Toddy.
Violin,	Be ₁ ala.	Tash,	Tissue.
Vice presi- } dent,	Ba ₁ ees pursee- dunt.	T ₁ heeka,	Ticket.
Vinegar,	Bunegeer.	Toofan,	Tiffoon.
Volunteer,	Balunteer.	Tipa ₁ ee,	Teapoy.
Who comes } there?	Hookumdar?	Tunzeb,	Tanjib.
Warrant,	Warin.	Urq,	Arrack.
Waistcoat,	Waskut.	Utr,	Otter.
Wafer,	Wepur,wyphul	Ushrufee,	Asherfy.
		Utlus,	Atlas.
		Ulbuttu,	Alberto.
		Zumeen-dar,	Jemmydar.

NAMES OF PLACES.

A.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Acberabad,	Ukburabad.	Anjengo,	Unjung.
Agrimere,	Ujmer.	Arabia,	Urub.
Agra,	Agra.	▲rcot,	Urkāt.
Aleppo,	Hulub.	Arrah,	Ara.
Allahabad,	Ilahabad.	Assam,	Asam.
Alligunge,	Uleegunj.		Asham.
Allypore,	Uleepoor.	Attock,	Utuk.
Amednagur,	Uhmudnugur.	Aurangabad,	Uorungabad.
Amenabad,	Umeenabad.	Ava,	Awa.
	Umnabad,	Azimgur.	Azimgurh.
Amrutfur,	Imrutfur.		

B.

Backergunge,	Baqurgunj.	Cednore,	
Bagdad,	Bughdad.	Biddanore,	Bidnoor.
Bagwan gola,	B, hugwan gola.	Benares,	Bunarus.
Bahar,	Bihar.	Bencoolen,	Bunkool.
Balk,	Bulukh.	Bengal,	Bungala.
Balasore,	Baleswur.	Berar,	Birar.
Bangalore,	Bunguloor.	Bereilly,	Burelee.
Barramaul,	Baruh-muhul.	Berhampore,	Buhrampoor.
Barripore,	Bareepoor.	Bermah,	Bruhma.
Baugpore,	Baghpoor.	Birbhoom,	Beerb-hoom.
Bauleah,	Buolee, a.	Bissenpore,	Bishnoopoor.

<i>Vulgar.</i>		<i>Correct.</i>		<i>Vulgar.</i>		<i>Correct.</i>
Boglipore,		B, hagulpoor.		Burragong,		Bura-ga, on.
Bombay,	{	Bumby.		Burrampo-	{	Bruhmpootr.
		Mumby.		ter (<i>river</i>)		
Bootan,		B, hotan.		Bussorah,		Busra.
Budgebudge,		Bujbujee, a.		Buxar.		Buksur.
Burdwan,		Burdwan.				

C.

Cabul,		Kabool,		Chitpore,		Cheetpoor.
Cairo,		Qahiru,		Chittagong,	{	Chutga, on.
Calcutta,		Kulkutta.				Chatgam.
Calicut,		Kalee-kot.		Cheitore,		Cheetoor.
Calpy,		Kalpee.		Chunar,	{	Chinar.
Cambay,		Kumba-yu.				Churnargurh.
Cananore,		Kununoor.		Chuprah,		Ch, hupra.
Canara,		Kunura.		Circar,		Surkar.
Candahar,		Qund, har.		Circassia,		Churkus.
Candeish,		Khandes.		Cochin,		Kocheen,
Candia,	{	Qundee, u.		Coimbetore,		Ko, yumatoor.
		Kureea.		Cole,		Kol.!
Canoge,	{	Qinnuoj.		Columbo,		Kulumboo.
		Kunuoj.		Commercolly,		Koomark, halee
Carnatick,		Kurnatuk.		Comorin,	{	<i>Jubul-kamu-</i>
Cashgur,		Kashghur.		cape.		roon.
Cashmere,		Kushmeer.		Cooch-behar,		Koch-bihar.
Cattock,		Kutuk.		Corah,		Kora.
Cawnpore,		Kan, hpoor.		Coringa,		Korungee.
Ceylon,	{	Sylan.		Coromandel,		Korumundul.
		Surundeep.		Cossimbazar,		Qasim-bazar.
Chanderna-	{	Chundun-nu-		Cossipore,		Kasheepoor.
gore,		gur.		Cuddalore,		Kuduloor.
China,		Cheen.		Cufa,		Koofa.
Chingleput,		Chungulput.		Culna,		Kulna.
Chinlurah,		Chichra,				

D.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Dacca,	D _h aka.	Dinigul.	Dundugul.
Damascus,	Dimushq.	Diu,	Dee-bul.
Deccan,	Duk _h in.		Dee-wul.
Delhi,	Dihlee.	Doorhuttah,	Doo _{ar} hutta.
	Dillee.	Dowletabad,	Duolutabad.
Dinagepore,	Deenajpoor.	Durhampore,	D _h urumpoor.
Dinapore,	Danupoor.		

E.

Egypt,	Misr.	Ennore,	Unnoor.
	Eeloor.	Ettaweh,	Itawa.
Ellore,	Eelwur.	Europe,	Furung.

F.

Fauzilabad,	Fazilabad.	Fulta,	Fulta.
Feizabad,	Fyzabad.	Furruckabad,	Furrokhabad.
Firozepore,	Feerozpoor.	Futti pore,	Futihpoor.
Fizegunge,	Fyzgunj.	Futtyghur,	Futihgurh.

G.

Gangapatam,	Gungaputun.	Golagore,	Gola-gurh.
Ganges (<i>river</i>)	Gunga.	Golconda,	Gulkonda.
Ganjam,	Gunjam.	Gualiar,	Go _{alee} ar.
Gazah,	Ghuza.	Guntore,	Guntuor.
Gazypore,	Ghazeepoor.	Guzerat,	Goojrat.
Ghizni.	Ghiznee.	Gyah,	Gy _a .
Goa,	Goo _a .		

H.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Hajypore,	Hajepoor.	Hooghly,	Hooglee.
Hazarebaug, {	Hazree- } <i>bagh.</i>	Hurdwaur,	Hurdwar,
	Huzaree- }	Hurryaul,	Huree, al.
Herat,	Hurat.	Hurripaul,	Hureepal.
Hidellee,	Hijlee.	Hyderabad,	Hydurabad.

I.

India,	Hind.	Ingeram,	Injram.
Indostan,	Hindoostan.	Islamabad,	Islamabad.
Indus, (<i>river</i>)	Sind.	Ispahan, {	Isfahan
			Ispahan.

J.

Jaffierabad,	Jafurabad.	Jelasore,	Jaleesur.
Jaffnapatam,	Jufurputun.		Byt ool moo-
Jaggernaut, {	Jugur- } <i>nat. b.</i>	Jerusalem, {	ouddus Dar-
	Jugun- }		oos sulam.
Ja-nagur, or {	Jy-nugur.	Jessore,	Jusur.
pore,	Jy-poor.	Judda,*	Jidda.
Jaunpore,	Juonpoor.	Jungypore,	Jungeepoor.
Jehanabad,	Juhanabad.		

K.

Kedgerree,	Kujree.	Korassan,	Khoorasan.
Keirpoy,	Khirpa, ee,	Krishnah, {	Krishna.
Kishenagore,	Kishun-nugur.	(<i>river</i>)	

L.

Lahore,	Lahuor,	Lucknow,	Luk, hnuo.
Lollbazar,	Lal bazar,	Luckypore,	Luk, heepoor.

M.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Macao,	Muka, o.	Masulipa-	{ Much, hlee-pu-
	Mundraj.	tam,	
Madras,	Mudras.	Matura,	{ Mut, hra.
	Cheenaputun.		
Madura,	Mudra.	Mecca,	Mukka.
Mahmud- or	Muhmood- or	Medina,	Mudeenu.
Mahomed-	Moohummud-	Midnapore,	Medneepoor.
abad,	abad.	Mirzapore,	Mirzapoor.
Malabar,	Muleewar.	Mogulpore,	Moghulpoor.
Malacca,	Mulaka.	Mymensing,	{ Mominsing, h.
Malda,	Malda.		
Maldives,	{ Juza, er oor	Monghyr,	Monger.
(islands)		Moorshedabad	Moorshid-abad
Malva,	Malwa.	Mullickpore,	Mulikpoor.
Mangalore,	Munguloor,	Multan,	Mooltan.
Mangee,	Manjee.	Munnypore,	Mooneepoor.
Manickpore,	Manikpoor.	Muscat,	Muskut.
Manilla,	Mundeela.	Mustaphabad,	Moostufabad.
Marawar,	Murwar.	Muxoodabad,	Muqsoodabad.
Melaveram,	Maluwurum.	Mysore,	Mysoor.

N.

Nagore,	Nugoor.	Negapatam,	Nugputun.
Nagpore,	Nugpoor.	Nellore,	Nuloor.
Napaul,	Nypal.	Nerbuddah,	{ Nurbuda.
Naurangabad,	Nuorungabad.	(river)	
Nattore,	Natuor.	Negracot,	Nugurkot.
Neelgur,	Neelgurh.	Nuddeah,	Nudee, a.

O.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Odeypore,	Oodypoor,	Orissa,	Ooresa.
Ongole,	Oongol.	Oude,	Uod,h.
	Wungol.	Ougein,	Oojjyn.

P.

Padshawpore,	Padshahpoor,	Persia,	Peshawur.
Palamcottah,	Palumkota.	Pondicherry,	Faris.
Panjab,	Punjab.	Poonah,	P,hool-churee.
Patiala,	Putee,ala.	Poonamalee,	Poona.
Patna,	Putna.	Pullicate,	P,hool-muree.
Pegue,	Pegoo.	Purneah,	Baleeg,hat.
Peishore,	Peg,hoo.		Pooleegat.
			Poorunee,a.

R.

Radnagore,	Red,ha-nugur.	Rangoon,	Ramgoon.
Rajemal,	Raj-muhul.	Rohilcund,	Rohilk,hund.
Rajeshaye,	Rajshahee.	Roymungul,	Ra,e-mungul.
Ramanad,	Ramnud.	Rungpore,	Rungpoor.
Ramnagur,	Ramnugur.	Ryacottah,	Ra,e-kot,ha.
Rampore,	Rampoor.		

S.

Sadras,	Sudrungputun.	Seringapatam,	Sreerungputun
Samarcand,	Sumurqund.	Setledge,	Sutluj.
Santipore,	Santeepoor.	(river)	
Saurun,	Sarun.	Shawjehan-	Shahjuhan-
Saugur,	Sagur.	abad or pore,	abad or poor.
Selimabad,	Suleemabad.	Shawabad,	Shahabad.
Selky,	Sulkee,a.	Sheergotty.	Sherg,hatee, or
Serampore,	Sreerampoor.		Shuhur-g,ha- tee.

<i>Vulgar.</i>	<i>Correct.</i>	<i>Vulgar.</i>	<i>Correct.</i>
Siam,	Seam.	Soorool,	Soorool.
Sylhet,	Silhut.	Sumbulpore,	Soomboolpoor.
Soane,	Sohun.	Sunderbund,	Soondur-bun.
Sooksagore,	Sook,hsagur.	Surat,	Soorut.
Soonamookey,	Sonomook,hee.	Sursotty,	Suruswutee.

T.

Tamlook,	Tumlook.	Telingana,	Tulunganu.
Tanjore,	Tunjoor.	Thibet,	Tibbut.
Tannasore,	T,hanesur.	Tipperah,	Tipra.
Tatta,	Thut,ha.	Tranquebar	Trinkabar.

V.

Vellore.		Wuloor.
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A perusal of the following quotation from the HINDOOSTANEE GRAMMAR, page 183, with some additions of my own, may not be unpleasing to the curious, to shew them the plan upon which many names in the foregoing list may be analysed.

abad, { “ Ukbur-*abad*, the city of Ukbur; Ilah-*abad*, the city of God; Moorshid-*abad*, the city of Moorshid, or the teacher; Uzeem-*abad*, the city of Uzeem, rather than the *great* city, as the founder’s name is generally preserved.

nugur, { Ram-*nugur*, the city of God; Moosa-*nugur*, the city of Moses; Daood-*nugur*, the city of David; Jy-*nugur*, the city of victory; Juhangur-*nugur*, the city of Juhangeer.

poor, { Ghazee-*poor*, the town of Ghazee; Mihr Ulec-*poor*, the village of Mihr Ulee.

- shuhur*, { *Unoop-shuhur*, the city of Anoop, or the incomparable town ; *Muchhlee-shuhur*, Fish-town.
- gur,h*, { *Futih-gur,h*, Fort-victoria ; *Martin-gur,h*, Fort-Martin ; *Nujuf-gur,h*, Nujuf's fort."
- gunj.* { *Ulee-gunj*, the market of Ulee ; *Baqur-gunj*, the market of Baqur.
- gola*, *B,hugwan-gola*, the market of B,hugwan.
- b,hoom*, *Beer-b,hoom*, the Hero's land.
- ga,on*, { *Bura,ga,on*, the large village ; *Chut-ga,on*,* Lamp-town.
- bazar*, { *Qafim-bazar*, Qafim's market ; *Lal-bazar*, the red market.
- k,hund*, *Rohil-k,hund*, the division of the Rohelas.
- putun*, { *Gunga-putun*, the town of the Gunga ; *Muchhlee-putun*, Fish-town, *Sreerung-putun*, Sreerung's city.

* An ancient and curious story among the Hindoos, respecting this town, may not be unworthy of relation—They say, that formerly this place was much frequented by fairies, till a holy man with a lamp (*chatee*) in his hand came there, and they have since entirely disappeared. From that time it was called *Chatee-ga,on*, now corrupted to *Chut-ga,on*.

1808.

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